THE CONFESSION OF FAITH.

And the

LARGER & SHORTER CATECHISM;

First agreed upon by the Assembly of Divines at.

WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

The former Editions being very full of faults in every page, are now faithfully corrected for the Benefit of the Reador.

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THE ACT of the GENERAL ASSEMBLY, Approving the CONFESSION of FAITH.

Edinburgh, 27. Auguſt, 1647.

Ante Meridiem.

Seſſ. XXIII.

THE *Confeſſion of Faith, for the Kirk of God in the three Kingdoms, being the chiefeſt part of that Uniformity in Religion, which by the*

ſolemn League and Covenant we are bound to endeavour; And there being accordingly a Confeſſion of Faith agreed upon by the Aſſembly of Divines ſitting at Weſtminſter, *with the aſſiſtance of Commiſioners from the Kirk of* Scotland; *Which Confeſſion was ſent from our Commiſſioners at* London *to the Commiſſioners of the Kirk met at* Edinburgh *in* January *laſt; and hath been in this Aſſembly twice publickly read over, examined, and conſidered; Copies thereof being alſo printed, that it might be particularly peruſed by all the Members of this Aſſembly, unto whom frequent intimation was publickly made, to put in their doubts and objections if they had any; And the ſaid Confeſſion being upon due examination thereof, found by the Aſſembly to be moſt agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worſhip, Diſcipline, and Government of this Kirk; And laſtly, it being ſo neceſſary and ſo much longed for, that the ſaid Confeſ-*

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ſion be with all poſſible diligence and expedition approved and eſtabliſedh in both Kingdoms, a principal part of the intended Uniformity in Religion, and as a ſpecial means for the more effectual ſuppreſſing of the many dangerous errors and hereſies of theſe times. The General Aſſembly doth therefore after mature deliberation agree unto, and approve the ſaid Confeſſion as to the truth of the matter (judging it to be moſt orthodox, and grounded upon the Word of God) and alſo as to the point of Uniformity; Agreeing for our part that it be a common Confeſſion of Faith for the three Kingdoms. The Aſſembly doth alſo bleſs the Lord, and thankfully acknowledge his great Mercy, in that ſo excellent a Confeſſion of Faith is prepared, and thus far agreed upon in both Kingdoms; which we look upon as a great ſtrengthening of the true Reformed Religion againſt the common enemies thereof. But leſt our intention and meaning be in ſome particulars miſunderſtood, It is hereby expreſly Decla-

red and Provided, that the not mentioning in this confeſſion the ſeveral ſorts of Eccleſiaſtical Officers and Aſſemblies, ſhall be no prejudice to the truth of Chriſt in theſe particulars to be expreſſed fully in the Directory of Government. It is further declared, that the, Aſſembly underſtandeth ſome parts of the ſecond Article of the 31. Chapter only of Kirks not ſetled or conſtituted in point of Government; And thad although in ſuch Kirks, a Synod of Miniſters and other fit perſons may be called by the Magiſtrates authority & nomination, without any other Call, to conſult and adviſe with about matters of Religion, And although likewiſe the Miniſters of Chriſt, without delegation from their Churches, may of themſelves, and by vertue of their office, meet together Synodically, in ſuch Kirks not yet Conſtituted; Yet neither of theſe ought to be done in Kirks conſtitut ed and ſetled: It being alwayes free to the Magiſtrate to adviſe with Synods of Miniſters

and

and ruling Elders, meeting upon delegation from their Churches, either ordinarily or being indicted by his Authority occasionally and pro re nata; *It being also free to assemble together Synodically, as well* pro re nata, *as at the ordinary times, upon delegation from the Churches, by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, with-hold or deny his consent, the necessity of occasional Assemblies being first remonstrated unto him by humble supplication.*

THE CONFESSION of FAITH,

First agreed upon by the Assembly of Divines at *WESTMINSTER*,

And now appointed by the General Assembly of the Kirk of Scotland, *to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.*

CHAP. I.

Of the holy Scripture.

ALthough the light of Nature, and the works of Creation & Providencedo so far manifest the Goodness, wisdom, & Power of God, as to leave men inexcusable *a*, yet are they not sufficient to give that knowledge of

a Rom. 2. 14 15. Rom. 1. 19, 30. Psal. 19. 1. 2. 3. Rom. 1. 32. with chap. 2. 1.

God

God and of his will, which is neceſſary unto ſalvation *b*. Therefore it pleaſed the Lord, at ſundry times, and in divers manners, to reveal himſelf, and to declare that his will unto his Church *c*; and after nard, for the better preſerving and propagating of the Truth, and for the more ſure eſtabliſhment and comfort of the Church againſt the corruption of the Flesh, and the malice of Satan, and of the World, to commit the ſame wholly unto writing *d*, which maketh the holy Scripture to be moſt neceſſary *e*, thoſe former wayes of Gods revealing his will unto his people, being now ceaſed *f*.

b 1 Cor. 1. 21. 1 Cor. 2. 13, 14. *c* Heb. 1. 1. *d* Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat 4, 4, 7, 10. Iſa. 8. 19, 20. *e* 2 Tim 3. 15. 2 Pet. 1. 19. *f* Heb. 1. 1, 2.

II. Under the name of the holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Teſtament, which are theſe,

OF THE
OLD TESTAMENT.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Ioshua
Iudges.
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther
Iob
Psalms
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Ieremiah
Lamentations
Ezekiel
Daniel
Hosea
Ioël
Amos
Obadiah
Ionah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.

O

OF THE

NEW TESTAMENT.

The Gospels according to

M Atthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistle to the Romans
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
To Timothy
II To Timothy
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of Iames
The first and second Epistles of Peter.
The first, second and third Epistles of Iohn.
The Epistle of Iude
The Revelation of Iohn.

All which are given by inſpiration o God, to be the rule of faith and life *g*.

g Luke 16. 29, 31. Epheſ. 2. 20. Rev. 22. 18, 19 2 Tim. 3. 16.

III. The Books commonly calle Apocrypha, not being of Divine inſpi ration, are no part of the Canon of th Scripture; and therefore are of no au thority in the Church of God, nor to b any otherwiſe approved, or made uſe o than other humane writings *h*.

h Luke 24. 27, 44. Rom. 3. 2. 2 Pet. 1. 21.

IV. The authority of the holy Scrip ture, for which it ought to be believe and obeyed, dependeth not upon th Teſtimony of any man, or Church; bu wholly upon God (who is Truth itſel the Author thereof: and therefore it to be received, becauſe it is the Wo of God *i*.

i 2 Pet. 1, 19, 21. 2 Tim. 3. 16. 1 John. 5. 9. 1 Theſſ. 2. 13.

V. We may be moved and induc by the Teſtimony of the Church, to high and reverend eſteem of the ho Scripture *k*. And the heavenlineſs oft

k 1 Tim. 3. 15.

M

Matter, the efficaty of the Doctrine, the majesty of the Stile, the consent of all the parts, the Scope of the whole (which is to give all glory to God) the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion & assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit bearing witness by & with the Word in our hearts *l*.

l 1 John. 2. 20, 27: John. 16. 13, 14. 1 Cor. 2. ver. 10, 11, 12. Isa. 59. 21.

VI. The whole Counsel of God, concerning all things necessary for his own Glory, mans Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the

Spirit, or traditions of men *m*. Nevertheleſs we acknowledge the inward illumination of the Spirit of God, to be neceſſary for the ſaving underſtanding of ſuch things as are revealed in the Word *n*: & that there are ſome circumſtances concerning the worſhip of God, and Government of the Church, common to humane actions and ſocieties, which are to be ordered by the light of nature, and Chriſtian prudence, according to the general Rules of the word, which are always to be obſerved *o*.

m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Theſſ 2. ver. 2. *n* John. 6. 45. 1 Cor. 2. 9, 10, 11, 12. *o* 1 Cor. 11. 13, 14. 1 Cor. 14. 16, 40.

VII. All things in Scripture are not alike plain in themſelves, nor alike clear unto all *p*, yet thoſe things which are neceſſary to be known, believed and obſerved for ſalvation, are ſo clearly propounded and opened in ſome place of Scripture or other, that not only the learned, but the unlearned in a due uſe of the ordinary means, may attain unto a ſufficient underſtanding of them *q*.

p 2 Pet. 3. 16. *q* Pſal. 119. 105, 130.

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VIII. The Old Testament in *Hebrew* (which was the native language of the people of God of old) and the New Testament in *Greek* (which at the time of the writing of it, was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical *r*; so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read & search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the Word of GOD dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

r Mat. 5. 18. *s* Isa. 8. 20. Act. 15. 15. Joh. 5. ver. 39, 46. 1 John. 5. 39. *u* 1 Cor. 14. 6, 9, 11, 12, 24, 27, 21. *w* Col. 3. 16. *x* Rom. 15. 4.

IX. The infallible Rule of interpretation of Scripture, is the Scripture it ſelf; and therefore when there is a Queſtion about the true and full ſenſe of any Scripture (which is not manifold, but one) it muſt be ſearched & known by other places that ſpeak more clearly *y*.

y 2 Pet. 1. 20, 21, Acts 15, 15, 16.

X. The Supreme Judge, by which all controverſies of Religion are to be determined, and all decrees of Councils, Opinions of antient Writers, Doctrines of men and private Spirits, are to be examined, and in whoſe ſentence we are to reſt; can be no other but the holy Spirit ſpeaking in the Scripture *z*.

z Mat. 22. 29, 31. Eph. 2. 20. with. Acts. 28. 25.

CHAP. II.

Of God, and of the holy Trinity.

I. THere is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a moſt pure Spi-

a Deut. 6. 4. 1 Cor. 8. 4, 6. *b* 1 Theſſ. 1. 9. Jer. 10. 10. *c* Job. 11. 7, 8, 9. & 26. 14.

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rit *d*. inviſible *e*, without body, parts *f*, or paſſions *g*, Immutable *h*. immenſe *i*, eternal *k*, incomprehenſible *l*, Almighty *m*, moſte Wiſe *n*, moſt Holy *o*, moſt free *p*, moſt abſolute *q*, working all things according to the Counſel of his own immutable and moſt righteous will *r*, for his own glory *ſ*; moſt loving *t*, gracious, merciful, long-ſuffering, abundant in goodneſs, and truth, forgiving iniquity, tranſgreſſion, and ſin *u*, the rewarder of them that diligently ſeek him *w*; and withal moſt juſt and terrible in his judgments *x*, hating all ſin *y*, andwho will by do means clear the guilty *z*,

d Joh. 4. v, 14. *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. Joh, 4. 24. with Luk. 24. 39. *g* Act. 14. 11, 25. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 Kings 27. Jer. 23. 23, 24. *k* Pſ. 90, 2. 1 Tim. 1. 17. Pſ. 145. 3. *m* Gen. 17. 1. Rev. 1. ver. 8. *n* Rom. 36. 27. *o* Iſai. 6. 3. Revel. 4. 8. *p* Pſalm 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. *ſ* Prov. 16. 4, Rom. 11. 36. *t* 1 Ioh. 4. 8. 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 32, 33. *y* Pſ. 5. 5, 6. *z* Nah. 1. 2, 3. Exod. 34. 7.

II. God hath all life *a*, glory *b*, goodneſs *c*, bleſſedneſs *d*, in, and of

a John 5. 30. *b* Acts 7. 2. *c* Pſal. 119. 68. *d* 1 Tim. 6. 15. Rom. 9. 5.

himself: and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*, and hath most soveraign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels, in all his works, & in all his commands *m*. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

e Acts 17. 24. 25. *f* Iob. 22. 30. *g* Rom. 11. 36. *b* Reve 4. 11, 1 Tim. 6. 15. Dan. 4. 25, 35. *i* Heb. 4 13. *k* Rom 11. 33. 34. Psal. 147, 5. *l* Act. 15. 18. Ezek. 11. 5. *m* P 145. 17. Rom. 6. ver. 12. *n* Rev. 5. 12, 13, 14.

III. In the unity of the Godhea
ther

there be three perſons, of one ſubſtance, power, and eternity; God the Father, God the Son, & God the Holy Ghoſt *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*: The Holy Ghoſt eternally proceeding from the Father and the Son *q*.

o 1. Iohn. 5. 7. Mat. 3. 16. 17. Mat. 28. 19. 2 Co. 13. 14. *p* Iohn. 1. 14. 15. *q* Iohn 15. 26. Gal. 4. 6.

CHAP. III.

Of GOD'S Eternal Decree.

I. GOD from all eternity, did, by the moſt wiſe and holy Counſel of his own will, freely, and unchangeably ordain whatſoever comes to paſs *a*, yet ſo, as thereby neither is God the Author of ſin *b*, nor is violence offered to the will of the creatures, nor is the liberty or contingency of ſecond cauſes taken away, but rather eſtabliſhed *c*.

a Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15, 18. Jam. 1. 13. 17. 1 Joh. 1. 5. *c* Acts 2. ver. 23. Mat. 17. 12 Act. 4. 27, 28. Ioh. 19. 11. Prov. 16. 33.

II. Although God knows whatſoever

may, or can come to paſs upon all ſuppoſed conditions *d*, yet hath he not decreed any thing, becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions *e*.

d Acts 15. 18. 1 Sam. 23. 11. 12. Mat. 11. 21, 23. *e* Rom. 9 11. 13. 16. 18.

III. By the decree of God, for the manifeſtation of his glory, ſome Men and Angels *f*, are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death *g*.

f 1 Tim. 5. 21. Mat. 25. 41. *g* Rom. 9. 22, 23. Eph. 1. 5, 6. Prov. 16. 4.

IV. Theſe Angels and men thus predeſtinated and fore-ordained, are particularly and unchangeably deſigned, and their number ſo certain and definite that it cannot be either increaſed or diminished *h*.

h 2 Tim 2. 19. John. 13. 18.

V. Thoſe of Mankind that are predeſtinated unto life, God, before the foundation of the world was layd, according to his eternal and immutable purpoſe, & the ſecret counſel and good pleaſure of his will, hath choſen in Chriſt unto e-

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verlaſting glory *i*, out of his meer free grace and love, without any fore-ſight of faith or good works, or perſeverance in either of them, or any other thing in the creature as conditions, or cauſes moving him thereunto *k*, and all to the praiſe of his glorious grace *l*.

i Eph. 1. 4. 9. 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Theſſ. 5. 9. *k* Rom. 9 11, 13, 16. Eph. 1. 4, 9. *l* Eph. 1, 6. 8.

VI. As God hath appointed the elect unto glory, ſo hath he, by the eternal & moſt free purpoſe of his will, fore ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Chriſt, are effectually called unto Faith in Chriſt, by his Spirit working in due ſeaſon are juſtified, adopted, ſanctified *o*, and kept by his power through faith unto ſalvation *p*. Neither are any other redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified, and ſaved, but the Elect only *q*.

m 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Theſ. 2. ver. *n* 1 Theſſ. 5. 9, 10. Tit. 2. 14. *o* Rom. 8, 30. Eph. 1. 2 Theſſ. 2. 13. *p* 1 Pet, 1. 5. *q* John 17. ver. 9. Rom. 8. to the end. John. 6. 64. 65. John. 13. 26. & 8. 47. 1 John. 2. 19.

VII. The rest of Mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or with-holdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to pass by, & to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2. Tim. 2. 19. 20 Jude 4. 1 Pet. 2. 8.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence and care *s*, that men attending the will of God revealed in his Word, and yielding Obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise, reverence and admiration of God *u*, & of humility, diligence, & abundant consolation to all that sincerely obey the Gospel *w*.

s Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. *t* 2 Pet. 10. *u* Eph. 1. 16. Rom. 11. 33. *w* Rom. 11. ver. 5, 6, 2 Pet. 1. 10. Rom. 8, 33. Luk. 10. ver. 20.

CHAP. IV.
Of Creation.

I. IT pleaſed God the Father, Son, and Holy Ghoſt *a*, for the manifeſtation of the glory of his eternal Power, Wiſdom, and Goodneſs *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether viſible or inviſible, in the ſpace of ſix dayes, and all very good *c*.

a Heb. 1. 2. John. 1. 2, 3. Gen. 1. 2. Job. 26. ver. 13. 33. 4. *b* Rom. 1. v. 20. Jer. 10. 12. Pſ. 104. 24. 33. 5, 6. *c* Gen. 1. chap. Heb. 11. 3. Col. 1. Act. 17 ver. 24.

II. After God had made all other creatures, he created Man, Male and Female *d*, with reaſonable and immortal ſouls *e*, indued with knowledge, righteouſneſs, and true holineſs, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfil it *h*, and yet under a poſſibility of tranſgreſſing, being left to

d Gen. 1. 27. *e* Gen. 2. 7. with Eccl. 12. 7. & Luk. 23. v. 43. & Matth. 10. 28, *f* Geneſ. 1. 26. Col. 3. v. Eph. 4. v. 24. *g* Rom. 2, v. 14, 15. *h* Eccl. 7. 29.

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the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the Tree of knowledge of good and evil, which, whilest they kept, they were happy in their communion with God *k*, and had dominion over the Creatures *l*.

i Gen. 3. 6. Eccl. 7. 29. *k* Gen. 2. v. 17. & 3. 8, 9, 11, 23. *l* Gen. 1. 26, 28.

CHAP. V.

Of Providence.

I. GOD the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions and things *b*, from the greatest even to the least *c*, by his most wise and holy providence *d*, according to his infallible fore-knowledge *e*, and the free and immutable counsel of his own will *f*, to the

a Heb 1 3. *b* Dan. 4 34, 35. Psalm. 135. 6. Acts. 25, 26, 28. Job. 31. 39. 40. 41. Chapters. *c* Mat. 10. 29, 30, 31. *d* Prov. 15. 3. Psal. 104. 24. & 145. 17. *e* Acts 15. 18, Psa. 94. 8, 9, 10, 11. *f* Eph. 3. 11. Psal. 33. 10, 11.

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praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy *g*.

g Isai. 63, 14, Eph. 3. 10. Rom. 9. 17. Gen. 45, 7. Ps. 145. 7.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently *i*.

h Act. 2. 23. *i* Gen. 8, 22. Jer 31. 35 Exo. 21. 13 with Deut, 19. 5. 1 Kings. 22. 28, 34. Isa. 10. 6.

III. God in his ordinary Providence, maketh use of means *k*, yet is free to work without *l*, above *m*, and against them, at his pleasure *n*.

k Acts 27. 31. 44. Isai. 55. 10, 11. Hos. 2. 21, 22. *l*. Hos. 1. 7. Matth. 4. 4. Iob 34 10. *m* Rom. 4 19, 20. 21. 2 Kings 6. 6. Dan. 3. 27.

IV. The Almighty Power, unsearchable Wisdom, and infinite Goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and Men *o*, and that not by a

n Rom. 11. v. 32, 33, 34. 2 Sam. 24. v. 1, with 1 Chron.

bare permission *p*, but such as hath joyned with it a most wise & powerful bounding *q*; and otherwise ordering and governing of them in a manifold dispensation to his own holy ends *r*; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the author or approver of sin *s*.

p 1. 1 King 22. 22, 23. 1 Chron. 10. ver. 4. 13. 14. 2 Sam. 16. 10. Acts. 2. 23. & 4, ver. 27, 28 *q* Act. 14. 16. *r* Ps. 76. 10. 2 Kin. 19. ver. 28. *r* Gen. 50. 20. Isa 10 6. 7. 12. *s* Iam. 1. ver. 13, 14, 17. 1 Iohn. 2. 16. Psalm. 50. 21.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*, and to raise them to a more close & constant dependance for their support upon himself, and to make

t 2 Chron. 32. ver. 25, 26, 31. 2 Sam. 24. ver. 1.

the

them more watchful againſt all future occaſions of ſin, and for ſundry other juſt and holy ends *u*.

u 2 Cor. 12. 7, 8, 9 Pſal. 73 throughout. & 77. ver. 1, 10, 12. Mark 14. 66. to the end, with Iohn 21, ver. 15, 16, 17.

VI. As for thoſe wicked and ungodly men, whom God as a righteous judge, for former ſins, doth blind and harden *w*, from them he not only with-holds his grace, whereby they might have been enlightned in their underſtandings, and wrought upon in their hearts *x*: But ſometimes alſo withdraweth the gifts which they had *y*; and expoſeth them to ſuch objects, as their corruption makes occaſions of ſin *z*: and withal gives them over to their own luſts, the temptations of the World, and the power of Satan *a*: Whereby it comes to paſs, that they harden themſelves, even under thoſe means which God uſeth for the ſoftning of others *b*.

w Rom. 1. 24, 26, 28. & 11 7, 8, *x* Deut. 29. *y* Mat 13. 12. & 25, 29. *z* Deut. 2. 30 2 Kings 8. 12, 14. *a* Pſ. 81. 11, 12. 2 Theſ. 2. 10, 11, 12. *b* Exo 7. v. 3, with. Exo. 8. 15, 32. 2 Cor. 2. 15. 16. Iſa. 8. 14. 1 Pet. 2 7. 8. Iſa. 6. 9. 10, with. Acts 28, 26, 27.

VII. As the providence of GOD doth in general reach to all creatures, ſo after a more ſpecial manner it taketh care of his Church, and diſpoſeth all things to the good thereof *c*.

c 1 Tim. 4. 10. Amos. 9. 8, 9. Rom. 8. ver. 28. Iſa. 43. 3, 4. 5. 14.

CHAP. VI.

Of the fall of man; of Sin, and of the punishment thereof.

I. OUr firſt Parents, being ſeduced by the ſubtilty and temptation of Satan, ſinned, in eating the forbidden fruit *a*. This their ſin God was pleaſed, according to his wiſe and holy Councel, to permit, having purpoſed to order it to his own glory *b*.

a Gen. 3. 13. 2 Cor. 11. 3. *b* Rom. 11. 32,

II. By this ſin they fell from their original righteouſneſs and communion with God *c*, and ſo became dead in ſin *d*, and wholly defiled in all the faculties & parts of ſoul and body *e*.

c Gen. 3. v. 6. 7. 8, 9. Eccl. 7. v. 26. Rom. 3. v. 23. Gen. 2. 17. Eph. 2. 1. *e* Tit. 1. 15. Gen. 6. 5. Ier. 17. 9 Rom. 3. 10. to 19.

III

III. They being the root of all mankind, the guilt of this ſin was imputed *f*, and the ſame death in ſin, and corrupted nature, conveyed to all their poſterity, deſcending from them by ordinary generation *g*.

f Gen. 1. v. 27. 28. & 2. v. 16. 17. and Acts. 17. v. 26. with Rom. 5. ver. 12, 15, 16. 17. 18. 19. and 1 Cor. 15. 21. 22. 45. 49. *g* Pſ. 51. 5. Geneſ. 5. 3. Iob. 14. 4 & cap. 15. 14.

IV. From this original corruption, whereby we are utterly indiſpoſed, diſabled, and made oppoſite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual tranſgreſſions *k*.

h Rom. 5. 6. & 8. 7. & 7. 18. Col. 1. 21. *i* Gen. 6. 5. *k* cap. 8. 21. Rom. 3. 10, 11, 12. *l* Iam. 1. 14. 15. Eph. 2. 3. Matt. 15. 19.

V. This corruption of nature during this life, doth remain in thoſe that are regeneraed *l*; and although it be through Chriſt pardoned and mortified, yet both it ſelf, and all the motions thereof are truly and properly ſin. *m*.

l 1 John. 1. 8. 10. Ro. 7. 14. 17. 18. 23. Iam. 3. 2. Prov. 20. 9. Eccl. 7. 20. *m* Rom. 7. 5, 7, 8, 15. Galat. 5.

VI. Every ſin, both original and actual, being a tranſgreſſion of the righ-

teous Law of God, and contrary thereunto *n*, doth in it's own nature bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*. and curse of the Law *q*, and so made subject to death *r*, with all miseries spiritual *s*, temporal *t* and eternal *u*.

n 1 John 3. 4 *o* Rom. 2. 15. *p* Ephes. 2. 3. *q* Galat. 3. v. 10. *r* Rom. 6. v. 23. *s* Ephes. 4. 18. *t* Rom. 8. v. 20. Lam. 3. 39. *u* Matth. 25. v. 41. 2 Thess. 1. 9.

CHAP: VII.

Of Gods Covenant with Man.

I. THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward but by some voluntary condescention on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isai 40. 13, ---17. Job. 9. 32, 33. 1 Sam. 2. v. 25. Psal. 113. 5, 6. & 100. 2, 3. Job. 21. 2, 3. & 35. 7. Luke 17. 10. Acts. 17, 24, 25.

II. The first Covenant made with man

man, was a *Covenant of works b*, wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personal obedience *d*.

b Galat. 3. 12. *c* Rom. 10. v. 5. & 5. 12, to 20. *d* Gen. 2. 17. Gal. 3. 10.

III. Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the *Covenant Grace*; Wherein he freely offered unto sinners Life and Salvation by Jesus Christ, requiring of them faith in him, that they may be saved *f*, and promising to give unto all those, that are ordained unto life, his holy Spirit; to make them willing and able to believe *g*.

e Gal. 3, 21. Rom. 3, 20. 21. Gen. 3, 15. Isa. 42, ver. 6. Mark. 16. 15, 16. Joh. 3. 16. Rom. 10. ver. 6, 9. Gal. 3. 1. *g* Ezek. 36. 26, 27. John. 6. ver 44. 45.

IV. This Covenant of Grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15, 16, 17. Heb. 7, 22. Luk. 22, 20. 1. Cor. 11. 25.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other types and ordinances delivered to the people of the *Iews*, all fore-signifying Christ to come *k*, which were for that time sufficient & efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised *Messiah l*. by whom they had full remission of sins, and eternal salvation, and is called, *The Old Testament m*.

i 2 Cor. 3, 6, 7, 8, 9. *k* Heb. 8, 9, 10. chapt. Rom. 4, 11. Col. 2. 11, 12. 1 Cor. 5. 7. *l* 1 Cor. 10. 1, 2, 4. Heb. 11. ver. 13. John. 8. 56. *m* Gal. 3. 7, 8, 9, 14.

VI. Under the Gospel, when Christ the substance *n* was exhibited, the Ordinances, in which his Covenant is dispensed, are the preaching of the Word, & the administration of the Sacraments, Baptism & the Lords Supper *o*. Which, though fewer in number, & administred

n Col. 2. 17. *o* Matth. 28. 19. 20. 1 Cor. 11. ver. 23, 24, 25.

with

ith more ſimplicity, and leſs outward lory, yet in them it is held forth in mo- e fulneſs, evidence, and ſpiritual effi- acy *p*, to all nations, both *Iews & Gen- iles q*, and is called the *New Teſtament* . There are not therefore two Cove- ants of grace differing in ſubſtance, but ne and the ſame under various diſpen- ations *ſ*.

p Heb. 12, 22, to 28. Jer. 31. 33, 34. *q* Mat. 28. 19, ph. 2. 15, 16, 17, 18. 19. *r* Luke 22. ver. 20. *ſ* Gal. 3. . 16. Rom. 3, 21, 22, 23, 30. Pſal. 32, 1, with Heb. 13. Acts 15. v, 11.

CHAP. VIII.

Of Chriſt the Mediator.

IT pleaſed God, in his eternal pur- poſe, to chuſe & ordain the Lord eſus, his only begotten Son, to be the ediator between God & Man *a*, the rophet *b*, Prieſt *c*, and King *d*, the ead and Saviour of his Church *e*, the eir of all things *f*, and Judge of the orld *g*, unto whom he did from all

a Iſai. 42. 1. 1 Pet. 1. 19. 20. John. 3. ver, 16. Tim. 2. 5, *b* Acts. 3, 27. *c* Heb. 5. 5, 6, *d* Pſ. 2. 6, Lu- 1. 33. *e* Eph. 5. 23. *f*. Heb. 1, 2. *g* Act. 17. ver, 31.

eternity give a people to be his seed
and to be by him in time redeemed
Called, Justified, Sanctified, and gl
rified *i*.

b John 17, 6, Psa. 22. 30. Isa 35. v, 10. *i* 1 Tim. 2.
Isa. 55. 4, 5. 1 Cor. 1. 30.

II. The Son of God, the second pe
son in the Trinity, being very and ete
nal God, of one substance, and equ
with the Father, did, when the fulne
of time was come, take upon him ma
nature *k*, with all the essential prope
ties, and common infirmities thereo
yet without sin *l*, being conceived
the power of the holy Ghost, in t
womb of the Virgin *Mary*, of her su
stance *m*. So that two whole, perfec
and distinct Natures, the Godhead a
the Manhood were inseparably joyn
together in one person, without conv
sion, composition, or confusion
Which Person is very God, and ve
Man, yet one Christ, the only Mediat
between God and Man.

k Joh 1 1, 14 1 Joh 5. 20 Phil. 2, 6. Gal. 4.
Heb 2 14 16, 17. ebr. 4, 15. *l* Luke. 1. 17. 31
Gal. 4. 4. *m* Luke 1. 35. Col. 2. 9. Rom. 9 ver. 5. 1
3, 18. 1 Tim. 3. 16. *n* Rom. 1, 3, 4. 1 Tim. 2, 5.

III.

III. The Lord Jesus in his Humane nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him all the treasures of wisdom and knowledge *q*: in whom it pleased the Father that all fulness should dwell *r*: to the end that being holy, harmless, undefiled, and full of grace and truth *s*, he might be throughly furnished to execute the office of a Mediator and Surety *t*. Which office He took not unto Himself, but was thereunto called by His Father *u*, who put all power and judgment into his hand, and gave Him commandment to execute the same *w*.

p Psal. 45. 7. John. 3. 34. *q* Col. 2. 3. *r* Col. 1. 19. Heb. 7. 26. John. 1. 14 *t* Acts 10 38. Heb. 12. 24. & 5. *u* Heb. 5. 4, 5 *w* John. 5. 22, 27, Mat. 28. 18. Acts 2. 36.

IV. This office, the Lord Jesus did most willingly undertake *x*, which that he might discharge, he was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immedi-

x Psal 40 7, 8. with Heb. 10. 5, to 10. Ioh. 10. 18. Phil. 2. 8. *y* Gal 4. 4. *z* Mat. 3. 15. & 5. 17.

dai-

diately in his soul *a*, and most painf
sufferings in his body *b*; was crucifie
and dyed *c*; Was buried, and remaine
under the power of death, yet saw n
corruption *d*; On the third day he ro
from the dead *e*, with the same body
which he suffered *f*, with which al
he ascended into Heaven, & there sitte
at the right hand of his Father *g*, maki
intercession *h*; & shall return to judg
Men and Angels, at the end of t
World *i*,

a Mat. 26. v. 37. 38. Luke 22. 49. Mat. 27 46. *b* M
26. 27. chapt *c* Phil. 2. 8. *d* Acts 2. 23, 24, 27. & 13.
Rom. 6. 9. *e* 1 Cor 15. 3. 4 *f*. Ioh. 20. 25, 27. *g*, Ma
26. v. 19. *h* Rom. 8. 34. Heb. 9. 24. & 7. 25. *i* Rom.
v. 9. 10, Acts. 1. 11. Acts. 10. 42, Mat. 13. 40, 41,
Iude v. 6. 2. Pet. 2. 4.

V. The Lord Jesus, by his perfe
obedience, & sacrifice of himself, whi
be through the eternal Spirit once o
fered up unto God, hath fully satisfi
the Justice of his Father *k*, and purch
sed not only reconciliation, but an eve
lasting inheritance in the Kingdom

k Rom. 5. 19, Heb. 9. 14, 16. & 10. 14. Ephes. 5.
Rom. 3. 25, 26.

Hea

leaven, for all those whom the Father ath given unto him *l*,

l Dan 2. 25, 26 Col. 1. 19, 20. Eph. 1. 11, 14. John. 17. Heb. 9. 12, 15.

VI. Although the work of Redemption was not actually wrought by Christ ll after his Incarnation, yet the vertue, ficacy, and benefits thereof were Communicated unto the Elect in all Ages successively from the beginning of the orld, in, and by those promises, types, nd sacrifices, wherein he was revealed, nd signified to be the seed of the Woan, which should bruise the Serpents ead: and the Lamb slain from the beinning of the world: being yesterday, nd to day the same, and forever *m*.

m Gal. 4. 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. ver. 8.

VII. Christ in the work of Mediation, teth according to both Natures, by ch Nature doing that which is proper it self *n*, yet by reason of the unity of e person, that which is proper to one ature, is sometimes in Scripture attrited to the person denominated by the her Nature *o*.

n Heb. 9. 14. 1 Pet. 3. 18. *o* Acts. 20. 28. Joh. 3. 13. ohn 3. 16.

VIII. To all those for whom Chri hath purchased redemption, he doth ce tainly and effectually apply and commu nicate the same *p*, making intercessio for them *q*, and revealing unto them, i and by the word, the mysteries of salv tion *r*, effectually perswading them b his Spirit to believe and obey, and gove ning their hearts by his Word and Spi *s*; overcoming all their enemies by h Almighty Power and Wisdom, in su manner, and wayes, as are most cons nant to his wonderful and unsearchab dispensation *t*.

p Iohn 6. 37, 39. John. 10. 15, 16. *q* 1 John. 2. 1 Rom. 8. 34 *r* John. 15 13. 15. Eph. 1. 7, 8, 9. Joh. 17 *s* John. 14. 16. Heb 12. 2. 2 Cor. 4. 13. Rom. 8. 9. Rom. 15. 18, 19. Iohn. 17. 17. *t* Ps. 120. 1. 1 Cor. 15. 26. Mal. 4. 2, 3. Col. 2. 15.

CHAP. IX.

Of Free-will.

I. GOD hath indued the will of m with that natural liberty, tha neither forced, nor by any absolute ceſſity of nature determined to do g or evil *a*.

a Mat. 17. 12. Jam. 1. 14. Deut. 30, 19.

H. M

II. Man, in his state of innocency, had freedom, and power, to will, and to do, that which was good, and well pleasing to God *b*; but yet, mutably, so that he might fall from it *c*.

b Eccl. 7. 29. Gen. 1. 26. *c* Gen. 2. 16, 17. Gen. 3. 6.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation; so as, a natural man, being altogether averse from that goode, & dead in sin *f*, is not able, by his own strength to convert himself, or to prepare himself thereunto *g*.

d Rom. 5. 6. Rom. 8. 7. John. 15. 5. *e* Rom. 3. ver. 10. *f* Eph. 2. 1, 5. Col. 2. 13. *g* Joh. 6. ver. 44, 65. Eph. 2, 2, 3, 4, 5. 1 Cor. 8. 14. Tit. 3, ver. 3, 4, 5.

IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his natural bondage under sin *h*; and by his grace alone inables him freely to will & to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil *k*.

h Col. 1. 13. Joh. 8. 34 36. *i* Phil. 2. 13. Rom. 6. 18, *k* Gal. 5. 17. Rom. 7 15, 18, 19 21, 23.

V. The will of man is made perfectly and immutably free to good alone, in the ſtate of glory only *l*.

l Eph. 4. 13, Heb. 12. 23. John. 3. 2. Jude v. 24.

CHAP. X.

Of Effectual Calling.

I. ALL thoſe whom God hath predeſtinated unto life, & thoſe only he is pleaſed in his appointed and accepted time, effectually to call *a* by his Word and Spirit *b*, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt *c*, inlightning their minds ſpiritually and ſavingly to underſtand the things of God *d*; taking away their heart of ſtone, and giving unto them an heart of flesh *e*, renewing their wills, & by his Almighty Power determining them to that which is good *f*, and effectually drawing them to Jeſus Chriſt *g*, yet ſo, as they come

a Rom. 8. 3 & 11. 7. Eph. 1. 10, 11. *b* 2 Theſ. 2. v. 14. 2 Cor. 3. 3, 6. *c* Rom. 8. 2. Eph. 2, v. 1, 2, 3, 4, 5. Tim. 1. 9, 10. *d* Acts 26, 18. 1 Cor. 2. 10, 12. Eph. 1. 18. *e* Ezek. 36, 26. *f* Ezek. 11. 19 & 36. 27. Phil. 2. Deut. 30. v. 6. *g* Eph. 1. 19. John. 6. 44, 45.

moſt freely, being made willing by his grace *h*,

h Can. 1 4. Pſ. 110. 3. John. 6. 37. Rom. 6. 16, 17, 18.

II. This effectual Call is of Gods free and ſpecial grace alone, not from any thing at all foreſeen in man *i* who is altogether paſſive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby inabled to anſwer this Call, and to imbrace the grace offered and conveyed in it *l*.

i 2 Tim. 1. 9. Titus 3. 4, 5, Eph. 2. 4, 8, 9. Rom. 9. 11. 1 Cor. 2, 14. Rom. 8. 7. Eph. 2. 5 *l* Iohn. 6. 37. Ezek. 6. 27. Iohn. 5. 25.

III. Elect Infants, dying in infancy, are regenerated and ſaved by Chriſt, through the Spirit *m*, who worketh when, and where, & how he pleaſeth *n*. So alſo are all other elect perſons, who are uncapable of being outwardly called by the Miniſtry of the Word *o*.

m Luke. 18. 15. 16. & Acts 2. 38, 39. & John. 3. v. 3, 5. 1 Iohn. 5. 12. & Rom. 8, 9. compared. *n* Ioh. 3. 8. *o* Ioh. 5. 12. Acts. 4. 12.

IV. Others not elected, although they may be called by the Miniſters of the Word *p*, and may have ſome common operations of the Spirit *q*, yet they never

p Matth. 22. 14. *q* Matth. 7. 22. & 13. 20, 21. Heb. 6. 5,

truly come unto Chriſt, & therefore cannot be ſaved *r*: much leſs can men, not profeſſing the Chriſtian Religion be ſaved in any other way whatſoever, be they never ſo diligent, to frame their lives according to the light of Nature, & the Law of that Religion they do profeſs *ſ*. And, to aſſert & maintain, that they may, is very pernicious, and to be deteſted *t*.

r Iohn. 6. 64, 65, 66. & 8. 24. *ſ* Act. 4. v. 12. Iohn. 14. 6. & 4 22. & 17. 3. Eph. 2. 12. *t* 2 Iohn. v. 9. 10, 11, 1 Cor. 16. 22. Gal. 1. 6, 7, 8.

CHAP. XI.

Of Juſtification.

I. THoſe whom God effectually calleth, he alſo freely juſtifieth *a*; not by infuſing righteouſneſs into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous: not for any thing wrought in them, or done by them, but for Chriſts ſake alone, nor by imputing faith it ſelf, the act of believing, or any

a Rom. 8. 30. & 3. 24.

other

other Evangelical obedience to them, as their righteouſneſs; but by imputing the obedience and ſatisfaction of Chriſt unto them *b*, they receiving, and reſting on him and his righteouſneſs by faith, which faith they have not of themſelves, it is the gift of God *c*,

b Rom. 4. 5, 6, 7, 8. 1 Cor. 5, 19, 21. Rom 3. 22, 24, 25, 27 28. Tit. 1. 5, 7. Eph. 1 7. Jer. 23. 6. 1 Cor. 1. 30. *c* Rom. 5. 17, 18. 19 *c* Acts 10. 44. Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7, 8.

II. Faith thus receiving and reſting on Chriſt and his righteouſneſs, is the alone inſtrument of Juſtification *d*: yet it is not alone in the perſon juſtified, but it is ever accompanyed with all other ſaving graces, and is no dead faith, but worketh by love, *e*,

d Iohn 1, 12. Rom. 3. 28. & 5. 1. *e* Iam. 2. 17 22. 26. Gal. 5. 6.

III, Chriſt by his obedience and death, did fully diſcharge the debt of all thoſe that are thus juſtified, and did make a proper, real, & full ſatisfaction *f*, to his Fathers juſtice in their behalf. Yet in as much as he was given by the Father for them *g*, and his obedience & ſatisfaction

f Rom. 5. 8. 9. 10. 19. 1 Tim. 2. 5, 6 Heb. 10. v. 10, 14. Dan. 9. 24, 26. Iſai. 53. 4, 5, 6, 10, 11. 12. *g* Rom. 8. 32.

accepted in their ſtead *h*, and both freely not for any thing in them, their juſtifica tion is only of free grace *i*; that both th exact juſtice, and rich grace of God might be glorified in the juſtification o ſinners *k*.

h 2 Cor. 5. 21. Mat. 3. 17. Eph. 5. v. 2. *i* Rom. 3. 2 Eph. 1. 7. *k* Rom. 3. 26. Eph. 2. 7.

IV. God did from all eternity, decre to juſtifie all the elect *l*, and Chriſt did i the fulneſs of time, dye for their ſins and riſe again for their juſtification *m* nevertheleſs, they are not juſtified, unti the holy Spirit doth in due time actuall apply Chriſt unto them *n*.

l Galat. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. *m* Galat. 4. 4. 1 Timoth. 2. 6. Rom. 4, 25. *n* Coloſſ. 1. 21. 22. Gala 2. 16. Tit. 3. 4, 5, 6, 7.

V. God doth continue to forgive th ſins of thoſe that are juſtified *o*; and al though they can never fall from the ſtat of juſtification, yet they may by thei ſins fall under Gods fatherly diſpleaſure and not have the light of his countenanc reſtored unto them, until they humbl themſelves, confeſs their ſins, beg par

o Mat. 6. 12. 1 John 1. 7, 9. John 2. 1, 2. *p* Luke 22. 3 John 10. 28. Heb. 10. 14.

don

on, & renew their Faith and repentan-
q.

q Pſ. 89. 31, 32, 33. Pſal. 51. 7, 8, 9, 10, 11, 12. Pſal. 32. Mat. 26. 75. 1 Cor. 11. 30. 32, Luk. 1. 20.

VI. The juſtification of believere under the old Teſtament, was in all theſe ſpects one & the ſame with the juſtification of believers under the New Teſtament *r*.

r Gal. 3. 9, 13, 14. Rom. 4. 22, 23, 24. Heb. 13. 8.

CHAP. XII.

Of Adoption

ALL thoſe that are juſtified, God vouchſafeth in and for his only Son Jeſus Chriſt, to make partakers of e grace of Adoption *a*; by which they e taken into the number, and enjoy e Liberties & priviledges of the Chilen of God *b*, have his name put upon em *c*, receive the Spirit of Adoption have acceſs to the Throne of Grace th boldneſs *e*, are enabled to cry *Abba ther f*, are pitied *g*, protected *h*, provi-

Eph. 1. 5. 5. *b* Gal. 4. 4, 5. Rom. 8. 17. Iohn 1. 12. 14. 9. 2 Cor. 6. 18. Rev, 2. 12. *d* Rom. 8. 15. *e* Eph. Rom. 5. 2. *f* Gal. 4. 6. *g* Pſ. 103. 13. *h* Prov. 14, 26.

ded

ded for *i*, and chaſtened by him as by Father *k*, yet never caſt off *l*, but ſealed t the day of redemption *m*, and inherit th promiſes *n*, as heirs of everlaſting ſalva tion *o*.

i Mat. 6. 30, 32. 1 Pet. 5. 7. *k* Heb. 12. 6. *l* Lam. 3. *m* Eph. 36. *n* Heb. 6. 12. *o* 1 Pet. 1. 3, 4. Heb. 1, 14.

CHAP. XIII.

Of Sanctification.

I. THey who are effectually called, regenerated, having a new heart and a new ſpirit created in them are further ſanctified really and perſonally, through the vertue of Chriſts death and reſurrection *a*, by his Word and Spirit dwelling in them *b*; the dominion o the whole body of ſin is deſtroyed *c*, an the ſeveral luſts thereof are more an more weaknedand mortified *d*; and the more quickned and ſtrengthned in all ſa ving graces *e*, to the practice of true ho neſs, without which no man ſhall ſee t Lord *f*.

a 1 Cor. 6. 11 Acts 20. 32. Phil. 3. 10. Rom. 6. 5, *b* John. 17. 17. Eph 5. 26. 2 Theſſ. 2. ver. 13. *c* Rom. 6. 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1 11. Eph. 3, 16, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. T

II. This Sanctification is throughout, in the whole man *g*, yet imperfect in this life; there abideth still some remnants of corruption in every part *h*; whence ariseth a continual and irreconcileable War; the flesh lusting against the Spirit, and the Spirit against the flesh *i*.

g 1 Thes. 5. 23. *h* 1 Joh. 1. 10. Rom. 7. 19, 23. Phil. 3. 12. *i* Gal. 5. 17. 1 Pet. 2. 11.

III. In which war, although the remaining corruption, for a time, may much prevail *k*, yet through the continual supply of strength from the Sanctifying Spirit of Christ, the regenerate part doth overcome *l*; and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*.

k Rom. 7. 23. *l* Rom. 6. 14. 1 John 5. 4. Eph. 4. v. 15, 16. 2 Pet. 3. 18. 2 Cor. 3. 18. *n* 2 Cor. 7. 1.

CHAP. XIV.

Of Saving Faith.

THE grace of Faith, whereby the Elect are inabled to believe to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts

a Heb. 10. 39.

b, &

b, & is ordinarily wrought by the Min
ſtry of the word *c*; by which alſo, and b
the adminiſtration of the Sacraments
Prayer, it is increaſed and ſtrengthened

b 2 Cor. 4. 13. Eph. 1. 17, 17. 18, 19. Eph. 2. 8. *c* Ro
10. 14, 17. *d* 1 Pet. 2. 2. Acts. 20. 32. Rom. 4. 11. Luke
5. Rom. 1. 16, 17.

II. By this faith, a Chriſtian believe
to be true whatſoever is revealed in th
Word, from the authority of GOD him
ſelf ſpeaking therein *e*, and acteth diff
rently upon that which each Particul
paſſage thereof containeth; yieldin
Obedience to the Commands *f*, trem
bling at the threatnings *g*, and embraci
the promiſes of God for this life, a
that which is to come *h*. But the princ
pal Acts of ſaving faith, are, Accepting
Recéiving, and Reſting upon Chriſt al
ne for Juſtification, Sanctification, a
Eternal life, by vertue of the Covena
of Grace *i*.

e John. 4. 42. 1 Theſ. 2. 13. 1 John. 5. 10. Acts. 24.
f Rom. 16. 26. *g* Iſa 66. 2. *h* Heb. 11. 13. 1 Tim. 4
i John. 1. 12. Acts. 16. 31. Gal. 2. 20. Acts. 15. 11.

III. This Faith is different in degree
weak or ſtrong *k*; may be often and ma

k Heb. 5. 13, 14. Rom. 4. 19, 20. Mat. 8. 10. Mat
v. 30.

Wa

wayes assailed, & weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ, who is both the Author and finisher of our faith *n*.

l Luk. 22. 31, 32. Eph. 6. 16. John. 5. 45. *m* Heb. 6. 11. Heb. 10. 22. Col. 2. 2. *n* Heb. 12. 2.

CHAP. XV.

Of Repentance unto Life.

REpentance unto life, is an Evangelical grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zach. 12. 10. Acts. 11. 18. *b* Luke. 24. 47. Mark. 1. Acts 20. 21.

II. By it a sinner, out of the sight & sense, not only of the danger, but also of the filthiness. and odiousnes of his sins, & contrary to the holy nature & righteous Law of God; and, upon the apprehension of his mercy in Christ to such as be penitent, so grieves for, & hates his sins, as to turn from them all unto God *c*,

c Ezek. 18. 30. 31. & 36. 31. Is. 30. 22 Ps. 51. 4. Ier. 31. 19. Ioel. 2. 12, 13. Amos. 5. 15. Ps. 119. 128. 2 Cor. 7. 11.

purpoſing, and endeavouring to w
with him in all the wayes of his co
mandments *d*.

d Pſ. 119. 6, 59, 106. Luke 1. 6. 2 Kings. 23. 25.

III. Although Repentance be not
be reſted in, as any ſatisfaction for ſi
or any cauſe of the Pardon thereof
which is the Act of Gods free grace
Chriſt *f*, yet is it of ſuch neceſſity to
ſinners, that none may expect pard
without it *g*.

e Eze. 36, 30, 31. & 16. 61. 62, 63. *f* Hoſ. 14. 2, 4. R
3. 24. Eph. 1. 7. *g* Luke. 13. 3. 5. Acts. 17. 30. 31.

IV. As there is no ſin ſo ſmall, bu
deſerves damnation *h*, ſo there is no
ſo great, that it can bring damnation
pon thoſe who truly repent *i*.

h Rom. 6. 23. Rom. 5. 12. Mat. 12. 36. *i* Iſa. 55. 7.
Rom. 8. 1. Iſa. 1. 16, 18.

V. Men ought not to content the
ſelves with a general repentance, but
is every mans duty to endeavour to
pent of his particular ſins particularly
k Pſal. 19. 13. Luke 19. 8. 1 Tim. 1. 13, 15.

VI. As every man is bound to ma
private confeſſion of his ſins to God, p
yi

ng for the pardon there of *l*, upon hich, and the forſaking of them, he all find mercy *m*: So he that Scandaeth his Brother, or the Church of hriſt, ought to be willing by a private publick confeſſion, and ſorrow for his s, to declare his répentance to thoſe at are offended *n*, who are thereupon be reconciled to him, & in love to reve him *o*.

Pſal. 51. 4, 5. 7, 9, 14. & 32. 5, 6. *m* Prov. 28. 13 ohn. 1. 9 *n* Iam. 5. 16. Luk. 17. 3, 4. Iosh. 7. 19. m. 51. throughout. *o* 2 Cor. 2, 8.

CHAP. XVI.

Of Good Works.

GOod works are only ſuch as God hath commanded in his holy Word and not ſuch as without the warrant ereof are deviſed by men out of blind al, or upon any pretence of good intion *b*.

Mich. 6. 8. Rom. 12. 2. Heb. 13. 21. *b* Mat. 23. 9. 9. 13. 1 Pet. 1. 18. Rom. 10. 2. Iohn. 16. 2. 1 Sam. 15. 22, 23.

I. Theſe good Works, done in Obedien- to Gods Commandments, are the fruits

and evidences of a true and lively faith c and by them believers manifeſt their thankfulneſs *d*, ſtrengthen their aſſurance *e*, edify their brethren *f*, adorn the profeſſion of the Goſpel *g*, ſtop the mouths of the adverſaries *h*, & glorifie God *i* whoſe workmanship they are, created in Chriſt Jeſus thereunto *k*; that having their fruit unto holineſs, they may have the end, Eternal life *l*.

c Iam. 2. 18, 22. *d* Pſ. 116. 12, 13. 1 Pet. 2. 9. *e* 1 John 2. 3, 5. 2 Pet. 1. 5, to 10. *f* 2 Cor. 9. 2. Mat. 5. 16. *g* Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 1. 6. *h* 1 Pet. 2. 15. *i* 1 Pet. 2. 12, Phil. 1. 11. Joh. 15. v. 1. *k* Eph. 2. 10. *l* Rom. 6, 22.

III. Their ability to do good works is not at all of themſelves, but wholly from the Spirit of Chriſt *m*. And that they may be enabled thereunto, beſide the graces they have already received there is required an actual influence of the ſame holy Spirit, to work in them to will & to do of his good pleaſure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unleſs upon a ſpecial motion of the Spirit, but they ought to be

m John. 15. 4, 6. Ezek. 36. 26, 27. *n* Phil. 2. 13. & 3. 2 Cor. 3, 5.

di

ligent in ſtirring up the grace of God at is in them *o*.

o Phil 2. 12. Heb 6. 11, 12 2 Pet. 1. 3, 5, 10, 11, Iſai. 7 2 Tim. 1. 6 Acts. 26. 6, 7. Iude v. 20, 21.

IV. They who in their obedience, at-in to the greateſt hight which is poſſi-le in this life, are ſo far from being able ſuperogate, and to do more than God equires, as that they fall short of much hich in duty they are bound to do *p*.

p Luk. 17. 10. ch. 13. 22. Iob. 9. 2, 3. Gal. 5. 17.

V. We cannot, by our beſt works, me-t pardon of ſin, or eternal life at the and of God, by reaſon of the great diſ-roportion that is between them and e glory to come; and the infinite diſtan-e that is between us and God, whom, y them, we can neither profit nor ſatis-e for the debt of our former ſins *q*, but hen we have done all we can, we have one but our duty, and are unprofitable rvants *r*; and becauſe as they are good, ey proceed from his Spirit *ſ*, and as they e wrought by us, they are defiled and ixed with ſo much weakneſs and im-

q Rom. 3. 20. 4. 2. 4. 6. Phil. 2. 8. 9. Tit. 3. 5, 6, 7. o. 8. 18. Pſ. 16. 2. Iob. 22. 2, 3. & 25. 7, 8. *r* Luke 10.

perfection, that they cannot endure th severity of Gods judgment *t*.

f Gal. 5. 22, 23. *t* Isa. 64. 6. Gal. 5. 17. Rom. 7. 1 18. Ps. 143. 2. Ps, 130. 3.

VI. Yet notwithstanding the perso of Believers being accepted throug *Christ*, their *good works also* are accepte in him *u*; not as though they were i this life wholly unblameable and unre provable in Gods sight *w*; but that, h looking upon them in his Son, is ple sed to accept and reward that which sincere, although accompanied with ma ny weaknesses and imperfections *x*.

u Eph. 1. 6. 1 Pet. 2. 5. Exod. 28, 38. Gen. 4. 4. wi Hebrews 11. 4. *w* Iob. 9. 20. Psalm 143. 2. *x* Heb. 13. 2 21. 2 Corinth. 18. 12. Heb. 16. 10. Mat. 25. 21. 23.

VII. Works done by unregenerat men, although for the matter of them they may be things which God com mands, and of good use both to themse ves, and others *y*; yet because they pro ceed not from a heart purified by faith nor are done in a right manner, acco ding to the Word *a*, nor to a right end the glory of God *b*, they are therefo

y 2 Kings 10. 30, 31. King. 21. 27, 29. Phil. 1. 15. 18. *z* Gen. 4, 5. with Heb. 11. 4. & 11. 6. *a* 1 Cor. 3. Isa. 1. 12. *b* Matth. 6. 2, 5, 16.

nful, and cannot please God, or make man meet to receive grace from God *c*. nd yet their neglect of them is more sin- l and displeasing unto God *d*.

Hag. 2. 14. Tit. 1. 15. Amos 5. 21, 22. Hos. 1. 4. Rom. 8. Tit. 3. 5. *d* Psalm 14. 4. & 36. 3. Iob. 21. 14. 15. 25, 41. to 45. & 23. 23.

CHAP. XVII.

Of the Perseverance of the Saints.

THey whom God hath accepted in his beloved, effectually called, & nctified by his Spirit, can neither total- , nor finally fall away from the state Grace: but shall certainly persevere erein to the end, and be eternally sa- d *a*.

Phil. 1. 6. 2 Pet. 1. 10. Iohn. 10. 28. 29. 1 Ioh. 3. v. 9. t. 1. 5. 9.

II. This perseverance of the Saints, pends not upon their own free will, t upon the immutability of the Decree Election, flowing from the free and changeable love of God the Father upon the efficacy of the merit and Tim. 2. 18 19. Ier. 31, 3.

intercession of Jesus Christ *c*; the abidi
of the Spirit, and of the seed of God wi
hin them *d*, and the nature of the cov
nant of grace; from all which ariseth
so the certainty & infallibility thereof

c Heb. 10, 10. 14. & 13, 20, 21. & 9. 12. *to* 25. Rom.
33, to the end. Iohn. 17. 11. 24. Luke 22. 23. Heb. 7.
d Iohn 14. 16, 17. 1 Iohn. 3. 9. *e* Ier. 32. ver. 40. 1 Io
10. 28, 2 Theff 3. 3. 1 Iohn. 2. ver. 19.

III. Nevertheless, they may, throu
the temptations of Satan, and of t
world, the prevalency of corruption
maining in them, and the neglect of t
means of their preservation, fall in
grievous sins *g*; and for a time contin
therein *h*; whereby they in cur Gods
displeasure *i*, and grieve his holy Spirit
come to be deprived of some measure
their graces and comforts *l*. have th
hearts hardened *m*, and their conscien
wounded *n*, hurt and scandalize oth
o, and bring temporal judgments up
themselves *p*.

g Mat. 26. 70. 72, 73. *h* Psal. 51. title & v. 14. *i*
64. 5, 7, 9. 2 Sam. 11. 27. *k* Ephes. 4. 30. *l* Psal. 51
10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. *m* Isa. 36. 17. M
6. 52. & 16. 14. *n* Ps. 32. 3, 4. & 51. 8. *o* 2 Sam. 12.
p Ps. 89. 31. 32. 1 Cor. 11. 32.

CH

CHAP. XVIII.

the Assurance of Grace and Salvation.

ALthough hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and estate of salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace; and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8. 13, 14. Mic. 3. 11. Deut. 29. 19. Joh. 8. v. 41. *b* Prov. 10. 28. Job 11. 20. Jer. 17. 22, 23. *c* 1 John. 2. 3. & 3. 14, 18, 19, 21, 24. & 5. 13. *d* Rom. 5. 2, 5.

II. This certainty is not a bare conjectural and propable perswasion, grounded upon a fallible hope *e*: but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those

e Heb. 6. 11, 19. *f* Heb. 6. 17, 18.

graces

graces unto which theſe promiſes
made *g*, the teſtimony of the ſpirit of
doption witneſſing with our ſpirits, t
we are the Children of God *h*: wh
Spirit is the earneſt of our inheritan
whereby we are ſealed to the day
red mption *i*.

g 2 Pet. 4. 5, 10, 11. 1 Iohn 2. 3. & 3. 14. 2 Co
12. *h* Rom. 15, 16. *i* Eph. 1. 13, 14. & 4. 30. 2 Co
21, 29.

III. This infallible aſſurance doth
ſo belong to the eſſence of Faith,
that a true believer may wait long, a
conflict with many difficulties, bef
he be partaker of it *k*: Yet being inab
by the Spirit to know the things wh
are freely given him of God, he m
without extraordinary revelation, in
right uſe of ordinary means, att
thereunto *l*. And therefore it is the
ty of every one to give all diligence
make his calling and election ſure
thereby his heart may be enlarged
peace and joy in the holy Ghoſt, in l
and thankfulneſs to God, and in ſtren

k 1 Iohn. 5. 13. Iſa. 50. 10. Mark 9. 24. Pſ. 88. th
hour, & 77. 1: to 13. *l* 1 Cor. 2. 12, 1 Iohn. 4. 13.
6. 11, 12. Eph. 3. 17, 18, 19. *m* 2 Pet. 1. 10.

cheerfulneſs in the duties of obe-
ence, the proper fruits of his aſſu-
ce *n*: ſo far is it from inclining men
ooſeneſs *o*.

Rom. 5. 1, 2, 5. Rom. 14. 17. & 15. 13. Eph. 1. 3, 4
4. C, 7. & 119. 32. *o* 1 Joh. 2. v. 1, 2. Rom. 6. 1, 2.
5. 2. 11, 12, 14, 2 Cor. 7. 1, Rom. 8. 1. 12. 1 Ioan 3.
Pſa. 130. 4. 1 John 1. 6, 7.

IV. True believers may have the aſ-
ance of their ſalvation divers wayes
ken; diminished, & intermitted, as
negligence in preſerving of it, by
ing into ſome ſpecial ſin, which
undeth the conſcience, and grieveth
Spirit, by ſome ſudden or vehe-
nt temptation, by Gods withdrawing
light of his countenance, and ſuf-
ng even ſuch as fear him to walk in
kneſs, & to have no light *p*; yet
they never utterly deſtitute of that
of God, and life of faith, that love
Chriſt and the brethren, that ſince-
of heart, and conſcience of duty,
of which, by the operation of the
it, this aſſurance may in due time

an. 5. 2, 3, 6. Pſ. 51. 8, 12, 14. Eph. 4. 30, 31. Pſ.
to 10. Mart. 26. 69. to 73. Pſ. 31. v. 22. & 88.
ghout Iſa. 50. 10.

be-

be revived *q*, and by the which in mean time they are supported fr utter despair *r*.

q 1 Ioh. 3. 9. Luk. 22. ,2. Iob. 13. 15. Ps. 73. 15. 8. 12. *r* Mich. 7. 7, 8. 9. Ier. 2. 40. Isa. 45. 7, 8, Psal. 22. 1. & 88, throughout.

Chap. XIX.

Of the Law of God.

I. GOD gave to *Adam* a Law, Covenant of works, by wh he bound him, and all his posterity, personal, entire, exact, and perpe obedience; promised life upon the filling, and threatned death upon breach of it; & endued him with po er and ability to keep it *a*.

a Gen. 1. 26. 27. with Gen. 2. 17. Rom. 2. v. 14, 15. 5. 12, 19. Galat. 3. 10, 12. Eccl. 7. 29. Iob. 28. 28.

II. This Law, after his fall, co nued to be a perfect Rule of righte ness, and such as was delivered by upon *Mount Sinai*, in ten Comma ments, & written in two Tables *b*; four first Commandments contai our duty towards God, and the ot

b Iam. 1. 25. & 2. 8. 10, 11. 12, Rom. 13. 8, 9. 5. 52. & 10. 4. Exod. 34. 1.

, our duty to Man *c*.

Matth 2. v. 37, to 40.

III. Beſide this law, commonly called *ral*, God was pleaſed to give the ple of Iſrael, as a Church under age, remonial Laws, containing ſeveral ical Ordinances, partly of Worſhip, figuring Chriſt, his graces, actions, ferings and benefits *d*, and partly ding forth divers inſtructions of mo- duties *e*. All which Ceremonial ws are now abrogated under the New tament *f*.

eb. 13 1 Gal. 4. 1, 2, 3. Col. 2. 17. 1 Cor. 5. 7. 2. 6. 17. Iude ver. 23. *f* Col. 2. 14, 16, 17. Dan. 9. 27. 2. 15, 16.

V. To them alſo, as a body poli- ; he gave ſundry Judicial Laws, ich expired together with the ſtate hat people; not obliging any other , further than the general equity eof may require *g*.

xod. 21. Chapter. Exod. 22. 1, to 29. Gen. 49. 10. Pet. 2. 13, 14. Mat. 5. 17. with ver. 38, 39.

. The Moral Law doth for ever all, as well juſtified perſons, as rs, to the Obedience thereof *h*: & not only in regard of the matter om. 13. 8, 9. 10. Eph. 6. 2.

contained in it, but alſo in reſpect o
the authority of God the Creator, wh
gave it *i*. Neither doth Chriſt in th
Goſpel any way diſſolve, but muc
ſtrengthen this obligation *k*.

i Iam. 2. 10, 11. *k* Mat. 5. 17. 18. 19. Iam. 2. 8. Ro
3. 31.

VI. Although true Believers be n
under the law, as a covenant of work
to be thereby juſtified or condemned
yet it is of great uſe to them, as well
to others, in that as a rule of life info
ming them of the will of God, & the
duty, it directs & binds them to wa
accordingly *m*, diſcovering alſo the ſi
ful pollutions of their nature, hea
and lives *n*: So as, examining the
ſelves thereby, they may come to fu
ther conviction of, humiliation for, a
hatred againſt ſin *o*, together with a cl
ſight of the need they have of Chri
and the perfection of his Obedience
It is likewiſe of uſe to the regenera

l Rom. 6. 14. Gal. 2. 16. Gal. 5. 13, Gal. 4. 4, 5.
13. 39. Rom. 8. 1. *m* Rom. 7. 12, 22, 25, Pſ. 119.
6. 1 Cor. 7. 19. Gal. 5. 14. 16, 18, 19. 20, 21, 22,
Rom 7, 7. Rom. 3. 20. *o* Iam. 1. 23, 24, 25. Rom. 7.
24. *p* Gal. 3, 24. Rom, 7. 24. 25. Rom. 8. 1, 5.

o reſtrain their corruptions, in that it forbids ſin *q*, and the threatnings of t ſerve to ſhew what even their ſins deſerve; and what Afflictions in this ife they may expect for them, although reed from the curſe thereof threatned n the Law *r*. The promiſes of it in ike manner ſhew them Gods approbaion of Obedience, and what bleſſings hey may expect upon the performance hereof *ſ*; although not as due to them y the Law, as a Covenant of Works *t*. o as a mans doing good, and refrainng from evil, becauſe the Law encouageth to the one, and deterreth from he other, is no evidence of being under the Law, and not under Grace *u*.

q Iam. 2. 11 Pſ. 119. 101. 104. 128. *r* Ezra 9. 13, 14. al. 89 30, to 34. *ſ* Levit. 26. 1, to 14. with 2 Cor. 6. 16. h 6. 2, 3. Pſ. 37. 11. Mat 5. 5. Pſ. 19. 11. *t* Gal 2. 16. nk. 17. 10. *u* Rom. 6 1 , 14. 1 Pet. 3. 8, to 12. with Pſ. 12, 13, 14. 15. 16 Heb. 12. 28, 29.

VII. Neither are the forementiond Uſes of the Law contrary to the race of the Goſpel, but do ſweetly omply with it *w*, the Spirit of Chriſt bduing and enabling the will of man

w Galat. 3. 21.

to do that, freely, and chearfully which the will of God revealed in the Law requireth to be done *x*.

x Ezek. 36.27. Heb. 8.10. *w* h. Jer. 31. v. 33.

Chap. XX.

Of Christian Liberty, and Liberty of Conscience.

I. The Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Moral Law *a* and in their being delivered from this present evil world, bondage to Satan and dominion of sin *b*; from the evil of Afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also, in their free access to God *d*, and their yielding obedience unto him, not out of slavish fear but a child-like love and willing mind *e*. All which were common also to be-

a Tit. 2. 14. 1 Thes. 1. 10. Gal. 3. 13. *b* Gal. 1. v. 4. Col. 1, 13. Acts 26. 18. Rom. 6. 14 *c* Rom. 8, v. 28. Ps. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. 8. ver. 1. *d* Rom. 5. 1, 2. *e* Rom. 8. 14: 15. 1 Joh. 4. 18.

lie-

evers under the Law *f*. But under he New Teſtament, the liberty of Chriſtians is further enlarged, in their reedom from the yoke of the Ceremoial Law, to which the Jewish Church was ſubjected *g*, and in greater boldneſs of acceſs to the Throne of grace *h*, nd in fuller communication of the ree Spirit of God, than Believers under the Law did ordinarily partake f *i*.

f Galat 3. 9, 14. *g* Gal. 4. 1, 2, 3, 6, 7. & 5. 1. Acts 15. 10. 1. *h* Heb. 4. 14, 16. & 10. 9, 20, 21, 22. Iohn. 7. 38, 39. Cor. 3. 13, 17. 18.

II. God alone is Lord of the Conſcience *k*, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or beſide it, in matters of Faith, or Worship *l*. So that, to believe ſuch Doctrines, or to obey ſuch commands, out of conſcience, is to betray true liberty of conſcience *m*; and the requiring of an implicite faith, and an abſolute & blind obedience, is, to deſtroy

k Iam. 4. 12. Rom. 14. 4. *l* Acts. 4. 19. & 5. v. 29. 1 Cor. 23. Mat. 23. 8, 9, 10. 2 Cor. 1 v. 24. Mat. 15. 9. *m* Col. 20, 21, 23. Gal. 1. 10 & 2. 4. 5.

liberty of conscience, and reason also *n*.

n Rom. 10. 17. & 14. 3. Isa. 8, 20. Acts. 17. 11. John 4. 22. Hos. 5. 11, Revel. 13 11, 12, 17, Jer. 8 9.

III. They, who upon pretence of Christian-liberty; do practise any sin, or cherish any lust, do thereby destroy the end of Christian-liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life *o*.

o Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John. 8. v. 34. Luke. 1. 74, 75.

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold & preserve one another, They, who upon pretence of Christian liberty shall oppose any lawful Power, or the lawful exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God *p*. And for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of nature, or to the known principles of

p Matth 12. 15. 1 Pet. 2, 13, 14, 16. Rom. 17. v. 1. to 8. Heb. 13. 17.

Chris-

riſtianity, whether concerning faith, orſhip, or converſation, to the power Godlineſs, or ſuch erroneous Opini- s or Practices, as either in their own ture, or in the manner of publiſhing maintaining them, are deſtructive to e external Peace and Order which riſt hath eſtabliſhed in the Church, y may lawfully be called to account, d proceeded againſt by the Cenſures the Church *q*, and by the power of e civil Magiſtrate *r*.

Rom. 1. 32. with. 1 Corin. 5. 1, & 11, 13, 2 Iohn v. 11. 13. 2 John v. 10. 11. 2 Theſſ. 3. v. 14. & 1 Tim. 6. 3. & Tit. 1. 10. 11, 13. & Tit. 3. 10. with Mat. 18. 15. 17. 1 Tim. 1. 19, 20. Revel. 2. 2, 14, 15, 20. *r* Deut. 6. to 12. Rom. 13. 3, 4. with 2 Iohn. ver. 10, & 11. 7. 23, 25. to 28. Rev. 17. 12. 16, 17. ch. 13. verſ. 15. 21, 2. 25. 30. 2 Kings 23. 5, 6. 9, 20. 21. 2 Chron. 35. & cap. 15. 12. 13, 16. Dan. 3. 19. 1 Tim. 2, 2. Iſai. 49. Zec. 13. 2, 3.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath Day.

THe light of Nature ſheweth that there is a God, who hath Lord- p and Soveraignity over all, is good,

& doth good unto all, & is therefore
be feared, loved, praiſed, called upo
truſted in, & ſerved with all the heart,
with all the ſoul, & with all the might
But the acceptable way of worshippi
the true God, is inſtituted by himſel
and ſo limited by his own reveal
Will, that he may not be Worshi
ped according to the imagination a
devices of men, or the ſuggeſtions
Satan, under any viſible repreſentati
or any other way, not preſcribed in t
holy Scripture *b*.

a Rom. 1. 20. Acts 17. 24. Pſ. 119. 68. Ier. 10. v. 7.
31. 23. & 18. 3. Rom. 10. 12. Pſ. 62. 8. Joſ. 24. 14. M
12. 33. *b* Deut. 12. 32. Mat. 15. v 9. Acts. 17. 25. Mat.
9, 10. Deut. 4. 14, to 20. Exod. 20. 4, 5, 6. Coloſſ. 2, 2

II. Religious Worship is to be give
to God, the Father, Son, and Ho
Ghoſt, and to him alone *c*; not to A
gels, Saints, or any other creature
and ſince the Fall not without a Me
ator, nor in the mediation of any oth
but of Chriſt alone *e*.

c Mat. 4. 10. w th Iohn. 5. 23. and 2 Cor. 13. 14. *d* C
2. 18. Rev. 19. 10. Rom. 1. 25, *e* Iohn. 14. 6 1 T m. 2
Eph. 2. 18, Col. 3. 17.

III. Prayer, with thankſgiving, bei

e ſpecial part of Religious worship *f*, by God required of all men *g*; and t it may be accepted, it is to be made the name of the Son *h*, by the help his Spirit *i*, according to his will *k*, th underſtanding, reverence, humili-, fervency, faith, love, & perſeveran- *l*, and if vocal, in a known tongue *m*.

Phil. 4. 6. *g* Pſal. 65. 2. 1 Iohn 14. 13, 14. 1 Pet. 2. 5. m. 8. 26. *h* 1 Ioh. 5. 14. *i* Pſ. 47. v. 7. Eccleſ 5. 1, 2. . 12. 28. Gen. 18. 27. Iam. 5. 16. Iam. 1. 6, 7. Mark 24. Mat. 6. 12, 14, 15. Col. 4, 2. Eph. 6, 18. *m* 1 Cor. 14.

IV, Prayer is to be made for things wful *n*, & for all ſorts of men living, that ſhall live hereafter *o*; but not r the dead *p*, nor for thoſe of whom it y be known, that they have ſinned e ſin unto death *q*.

1 Jo. 5. 14. *o* 1 Tim. 2. 1. 2. Iohh. 17. 20. 2 Sam. 7. 29. h. 4. 12 *p* 2 Sam. 12. 21. 22, 23. with Luk. 16. 25, 26. . 14. 13 *p* 1 Iohn. 5. 16.

V, The reading of the Scriptures with dly fear *r*, the ſound Preaching *ſ*, and nſcionable hearing of the Word, in edience unto *God*, with underſtand- g, faith & reverence *t*, ſinging of Pſalms

Acts. 15. 21. Revel. 1. 3. *ſ* 2 Tim. 4. 2. *t* James. 1. 22. 10. 33. Mat. 13. 19. Heb. 4. ver. 2 Iſai. 66. 2.

with

with grace in the heart *u*, as also, the d
administration, and worthy receiving
the Sacraments instituted by Christ,
all parts of the ordinary Religious Wo
ship of God *w*; Beside Religious Oaths
vows *y*, Solemn Fastings *z*, and Thank
givings upon special occasions *a*, whi
are in their several times and seasons to
used, in an holy and religious manner *b*

u Col. 3 16. Ephes. 5. 19. Jam. 5. 13. *w* Mat. 28.
1 Cor. 11. 23. to 29. Acts 2 42. *x*. Deut. 6. 13 with N
10, 29. *y* Isa. 19 21. with Eccles 5. 4, 5, *z* Joel. 2.
Esther. 4. 16. Mat. 9 15. 1 Cor. 7. 5, *a* Psalm 107. thro
hout. Esther. 9. 21. *b* Heb. 12. 28.

VI. Neither Prayer, nor any oth
part of Religious Worship, is now u
der the Gospel, either tyed unto,
made more acceptable by any place
which it is performed, or towards whi
it is directed *c*; but God is to be Wo
shipped every where *d*, in Spirit a
Truth *e* as in private Families *f*, daily
and in secret, each one by himself
so, more solemnly in the publick A
semblies, which are not carelessly
wilfully to be neglected or forsake

c Joh. 4. 21 *d* Mal. 1. 11. 1 Tim. 2. 8. Joh. 4. ver.
24. *f* Jer. 10. 25 Deut. 6. 6, 7. Job. 1. 5. 2 Sam. 6 18,
1 Pet. 3. 7. *g* Acts. 10. 2. *g* Mat. 6. 11, *h* Matth. 6. 6. Eph
6. 18.

hen God by his Word or Providence leth thereunto *i*.

i Isa. 56. 6, 7. Heb. 10. 25. Prov. 1. 20, 21. 24. & 8. 34. 13. 42. Luke, 4. 16. Acts. 2. 42.

VII. As it is of the Law of Nature, t, in general, a due proportion of time set apart for the worship of God, so, his Word, by a positive. Moral & perual Commandment, binding all men, all Ages, he hath particularly appoinone day in seven, for a Sabbath, to kept holy unto him *k*; which from beginning of the World to the Rerrection of Christ, was the last day of week; & from the Resurrection of rist, was changed into the first day of week *l*, which in Scripture is called *Lords Day m*, & is to be continued the end of the World, as the *Christian bbath n*.

k Exo 20 8, 10, 11. Isa. 56. 2, 4, 6, 7. *l* Gen. 2. v. 2. Cor. 16. 1, 2. Acts. 20. 7. *m* Rev. 1. 10 *n* Exod. 20 8, with. Matth. 5. 17, 18.

VIII. This Sabbath is then kept hounto the Lord, when men, after a e preparing of their hearts, & ordering of their common affairs beforend, do not only observe a holy rest

all

all the day from their own wor words, & thoughts, about their wo ly employments and recreations *o*, also are taken up the whole time, in publick and private exercises of Worship, and in the duties of neces and mercy *p*.

o Exod. 20. 8 & 16. 23, 25, 26, 29. 30. & 31. v. 15 17. Isa. 58. 13. Neh. 13. 15, 16. 17, 18. 19. 21. 22. *p* 58. 13. Mat. 12. 1, to 13.

Chap. XXII.

Of Lawful Oaths and Vows

I. A Lawful Oath is a part of Religi Worship *a*, wherein, upon just casion, the person swearing solem calleth God to witness what he ass eth, or promiseth, and to judge h according to the truth or falshood what he sweareth *b*.

a Deut. 10. 20. *o* Exod. 20. 7. Levit. 19. 12. 2 Co 23. 2 Chron. 6. 22. 23.

II. The Name of God only, is t by which men ought to swear; and th rein it is to be used with all holy fe and reverence *c*. Therefore to swe

c Deut. 6. 13.

vai

inly or rashly, by that glorious and eadful Name, or toſwear at all by y other thing, is ſinful and to be ab-rred *d*, Yet, as in matters of weight d moment an Oath is warranted by the ord of God under the New Teſtament, well as under the Old *e*; ſo a lawful ath, being impoſed by lawful Autho-y, in ſuch matters ought to be taken *f*.

d Exod. 20.7. Jer.5,7. Mat.5.34,37. Jam.5.v.12. *e* Heb. 16. 2 Cor. 1.23. Iſai.65.16 *f* 1 Kings 8,31. Neh.13.25, Ezra 10.5

III. Whoſoever taketh an Oath, ought ly to conſider the weightineſs of ſo ſo-mn an Act; and therein to avouch no-ing, but what he is fully perſwaded is e truth *g*. Neither may any man bind mſelf by Oath to any thing but what is ood and juſt, and what he believeth ſo be, and what he is able and reſolved perform *h*. Yet it is a ſin to refuſe an ath touching any thing that is good and ſt, being impoſed by lawful Authori-*i*.

g Exod. 20.7. Jer. 4.2. *h* Gen.24.2.3,4,5,6.8,9. *i* Numb. 19,21. Neh,5.12. Exod.22.v.7,to 11.

IV. An Oath is to be taken in the plain d Common ſenſe of the words, wi-

thout equivocation, or mental reserv
vation *k*. It cannot oblige to sin: But,
any thing not sinful, being taken,
binds to performance, although to a ma
own hurt *l*; nor is it to be violated, a
though made to Hereticks, or Infidels *m*

k Ier. 4.2. Ps. 24.4. *l* 1 Sam. 25. 32, 33. 34. Ps. 15.4.
Ezek. 17.16, 18, 19. Iosh. 9.18.19. with 2 Sam. 22. 1.

V. A Vow is of the like nature with
Promissory Oath, and ought to be m
de with the like Religious care, and
be performed with the like faithfu
ness *n*.

m Is. 19.21. Ec 5.4,5,6. Ps. 61.8. & 66.13. 14.§

VI. It is not to be made to any creat
re, but to God alone *o*: And, that it m
be accepted, it is to be made voluntaril
out of faith and conscience of duty,
way of thankfulness for mercy receive
or for the obtaining of what we wan
whereby we more strictly bind our selv
to necessary duties, or to other thing
so far, and so long, as they may fitly co
duce thereunto *p*.

o Ps. 76. 11. Jer. 44.25.26. *p* Deut. 23.21,22,23. Ps
14. Gen. 28.20, 21, 22. 1 Sam. 1. 11. Ps. 66.13, 14. &
2 3.4.5.

VII. No man may vow to do a
thi

ing forbidden in the Word of God, or hat would hinder any duty therein ommanded, or which is not in his own ower, and for the performance whereof e hath no promiſe of ability from God In which reſpect, Popiſh Monaſtical ows of perpetual ſingle life, profeſſed overty, and Regular Obedience, are ſo r from being degrees of higher Perfe- ion, that they are ſuperſtitious and ſin- l ſnares, in which no Chriſtian may tangle himſelf *r*.

q Acts. 23. 12. 14. Mark. 6. 26. Numb. 30. 5, 8, 12. 13. *r* Mat. 19. 11, 12. 1 Cor. 7. 2, 9, Eph. 4. v. 28. 1 Pet. 4. 2. 1 Cor. 23.

CHAP. XXIII.

Of the Civil Magiſtrate.

GOd, the ſupreme Lord and King of all the world, hath ordained Ci- l Magiſtrates to be under him, over the eople, for his own glory, and the pub- ck good, and to this end hath armed em with the power of the ſword, for e defence and encouragement of them

that are good, and for the punishme of evil doers *a*.

a Rom. 13.1,2,3,4. 1 Pet. 2 13,14.

II. It is lawful for Chriſtians to acce and execute the office of a Magiſtrat when called thereunto *b*; in the man ging whereof, as they ought eſpecial to maintain Piety, Juſtice and Peace, a cording to the wholſom Laws of ea Common wealth *c*; ſo, for that end th may lawfully now, under the New T ſtament, wage war, upon juſt and n ceſſary occaſions *d*.

b Pro. 8. 15, 16. Rom. 13.1,2,4. *c* Pſal. 2. 10, 11, 1 Tim 2.2. Pſ. 82 3,4, 2 Sam. 23. 3. 1 Pet. 2 13. *d* Lu 3. 14. Rom. 13. 4. Mat. 8. 9. 10. Acts, 10. 1,2. Rev. 14,16.

III. The Civil Magiſtrate may not a ſume to himſelf the adminiſtration of t Word and Sacraments, or the power the Keyes of the Kingdom of Heaven yet he hath authority, and it is his duty take order, that Unity and Peace be pr ſerved in the Church, that the truth God be kept pure and intire, that Blaſphemies and Hereſies be ſuppreſſe

e 2 Chron. 26. 18. with Mat. 18. 17. & 16. 19. & 1 C 12. 28, 29. Eph. 4. 11,12. 1 Cor. 4. v. 1,2. Rom. 15. Heb. 5. 4.

corruptions and abuſes in worship and cipline prevented, or reformed; and the Ordinances of God duly ſetled, miniſtred, and obſerved *f*. For the ter effecting whereof, he hath power call Synods, to be preſent at them, d to provide, that whatſoever is tran-ted in them, be according to the mind God *g*.

f Iſai. 9. 23. Pſ. 122. 9. Ezra. 7. 23. 25, 26, 27, 28. Lev. 16. Deut. 13. 5, 6, 12. 2 King. 18. 4. 1 Chr. 13. 1. to King. 23. 1, to 26. 2 Chr. 33. 34. & 15. 12, 13. *g* 2 Chr. 8, 9, 10, 11. and 29. 30. Chapters. Mat. 2. 4, 5.

IV. It is the duty of people to pray r Magiſtrates *h*, to honour their per-ns *i*, to pay them tribute and other es *k*, to obey their lawful commands, d to be ſubject to their Authority, for onſcience ſake *l*. Infidelity: or diffe-nce in Religion, doth not make voyd e Magiſtrates juſt and legal Authority, r free the people from their due Obe-nce to him *m*: from which Eccleſiaſti-l perſons are not exempted *n*, much leſs th the Pope any power or Juriſdiction

h 1 Tim. 2. 1, 2. *i* 1 Pet. 2. 17. *k* Rom. 13. 6, 7. om. 13. 15. Tit. 3. 1. *m* 1 Pet. 2. 13, 14, 16. *n* Rom. 1. 1 Kings 2. 35. Acts 15. 9, 10, 11. 2 Pet. 2. 1. 10, 11. de v. 8, 10, 11.

over them in their Dominions, or over any of their people; and least of all, deprive them of their Dominions, or themselves, if he shall judge them to be Heretics, or upon any other pretence whatsoever *o*.

o 2 Thess. 2. 4. Rev. 13. 15, 16, 17.

Chap. XXIV.

Of Marriage, and Divorce.

I. Marriage is between one Man and one Woman: neither is it lawful for any man to have more than one Wife, nor for any woman to have more than one Husband at the same time *a*.

a Gen. 2. 24. Mat. 19. 5, 6. Prov. 2. 17.

II. Marriage was ordained for the mutual help of Husband & wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

b Gen. 2. 18. *c* Mal. 2. 15. *d* 1 Cor. 7. 2, 9.

II. It is lawful for all sorts of people to marry, who are able with judgement

give their consent *e*. Yet is it the duty Christians to marry only in the Lord & therefore such as profess the true reformed Religion, should not marry with Infidels, *Papists* or other Idolaters. Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen 24. 57, 58. *f* 1 Cor. 7. 39. *g* Gen. 34. 14. Exodus 34. 16. Deut. 7. 3, 4. 1 Kings 11. 4, Neh. 13. 25, 26, 27. Mal. 2. 11, 12. 2 Cor. 6. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*. Nor can such incestuous marriages ever be made Lawful by any law of man, or consent of parties, so as those persons may live together as man and wife *i*. The man may not marry any of his wifes kindred, nearer in blood, than he may of his own; nor the woman of her husbands kindred, nearer in blood than of her own *k*.

h Lev. 18. Chapter. 1 Cor. 5. 1. Amos. 2. 7. *i* Mark. 6. 18. Lev. 18. 24. 25, 26, 27, 28. *k* Lev. 20. 19, 20, 21.

V. Adultery, or Fornication committed after a contract, being detected before

fore marriage, giveth just occasion to th innocent party to dissolve that contra *l*. In the case of adultery after marriage it is lawful for the innocent party to su out a divorce *m*, and after the Divorce t marry another, as if the offending part were dead *n*.

l Mat. 1. 18, 19, 20. *m* Mat. 5. 31, 32. *n* Mat. 19. Rom. 7. 2, 3.

VI. Although the corruption of ma be such as is apt to study arguments, un duly to put asunder those whom Go hath joyned together in marriage, y nothing but Adultery, or such wilf desertion as can no way be remedie by the Church or Civil Magistrate, cause sufficient of dissolving the bond Marriage *o*; wherein a publick and or derly course of proceeding is to be obse ved: And the persons concerned in it not left to their own wills & discretio in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6. *p* Deut. 2 1, 2 4.

CHA

CHAP. XXV.

Of the Church.

THE Catholick or Univerſal Church which is inviſible, conſiſts of the whole number of the Elect, that e been, are, or ſhall be gathered into , under Chriſt the Head thereof, and e Spouſe, the Body, the fulneſs of n that filleth all in all *a*.

a Epheſ. 1. 10, 22, 23. & Epheſ. 5. 23, 27. 32. Col. 1. 18.

II. The viſible Church, which is Catolick or Univerſal, under the Goſpel t confined to one Nation, as before er the Law) conſiſts of all thoſe, oughout the World, that profeſs the e Religion *b*; together with their chiln *c*, & is the Kingdom of the Lord Je- Chriſt *d*, the Houſe and Family of d *e*, out of which there is no ordinary ſibility of ſalvation *f*.

b 1 Cor. 1. 2. & 12. 12, 13. Pſ. 2. 8. Rev. 7. 9. Rom. 15 . 12. *c* 1 Cor. 7. 14. Acts 2. 39. Ezek. 16. 20. 21. 11. 16. Gen. 3. 15. & 17. 7. *d* Mat. 13. 47. Iſ. 10. 7. 2. 19. Epheſ. 3. 15. *f* Acts 2. 47.

III. Unto this Catholick viſible urch, Chriſt hath given the Miniſtry

ſtry, Oracles, and Ordinances of G
for the gathering and perfecting of
Saints in this life to the end of
World: And doth by his own preſe
and Spirit, according to his promi
make them effectual thereunto *g*.

g 1 Cor. 12. 28. Epheſ. 4. 11, 12. 13. Mat. 28. ver
20. Iſa. 59. 21.

IV. This Catholick Church hath be
ſometimes more, ſometimes leſs viſi
h. And particular Churches, which
Members thereof, are more or l
pure, according as the Doctrine of t
Goſpel is taught and embraced, Or
nances adminiſtred, and publick W
ſhip performed more or leſs purely
them *i*.

h Rom. 11. 3, 4. Rev. 12. 6, 14. *i* Rev. 2, 3. chapt
1 Cor. 5. 6. 7.

V. The pureſt Churches under heav
are ſubiect both to mixture, & error
and ſome have ſo degenerated, as to b
come no Churches of Chriſt, but Syn
gogues of Satan *l*. Nevertheleſs the
ſhall be alwayes a Church on earth

k 1 Cor. 13. 12. Rev. 2. 3. chapters. Matt. 13. 24. to
47. *l* Rev. 18, 2. Rom. 11. 18, to 21.

rship God according to his will *m*

m Matt. 16. ver. 18. Pſal. 72. v. 17. & 102 v. 28. Matth. 28. 19, 20.

VI. There is no other Head of the urch, but the Lord Jeſus Chriſt *n*, r can the Pope of *Rome*, in any ſenſe head thereof, but is that Antichriſt, t Man of ſin, and Son of perdition, t exalteth himſelf in the Church, a-nſt Chriſt, and all that is called d *o*.

n Col. 1. 18. Eph. 1. 22. *o* Matth. 23. 8, 9, 10. 2 Theſſ. 2, 4, 8, 9. Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jeſus Chriſt their Head, by his Spirit, & Faith, have fellowship with him in s graces, ſufferings, death, reſurrecti-n, and glory *a*: And, being united to e another in love, they have commu-on in each others gifts and graces *b*, d are obliged to the performance of ch duties publick, and private, as do

a 1 John. 1. 3. Epheſ. 3. 16, to 19. John. 1. 16. Eph. 2. 5, Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. v. 12. *b* Eph. 4. 16, 1 Cor. 12. 7. & 3, 21, 22, 23. Col. 2. 19.

con-

conduce to their mutual good, both the inward and outward man *c*.

c 1 Thess. 5. 11, 14. Rom. 1. v. 11. 12, 14. 1 John. 3. 17, 18. Gal. 6. 10.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and performing such other spiritual services as tend to their mutual edification *d*, also, in relieving each other in outward things, according to their several abilities and necessities. Which Communion, as God offereth opportunity, is to be extended to all those, who in every place call upon the name of the Lord Jesus *e*.

d Heb. 10. 24, 25. Acts 2. 42, 46. Psal. 2. 3. 1 Cor. 11. *e* Acts 2. 44, 45. 1 John. 3. 17. 2 Cor. 8. 9. Chapters. 11. 29. 30.

III. This Communion which the Saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect, either of which to affirm, is impious & blasphemous *f*. Nor doth their communion one

f Col. 18, 19. 1 Cor. 8. 6. Isai. 42. 8. 1 Tim. 6. v. 15. Psal. 45. 7. with Heb. 1. 8, 9.

with another as Saints, take away, or infringe the title or propriety which each man hath in goods and poſſeſſions *g*.

g Exod. 20. v. 15. Eph. 4. 28. Acts. 5. 4.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy ſigns and ſeals of the Covenant of Grace *a*, immediately inſtituted by God *b*, to repreſent Chriſt and his benefits; and to confirm our intereſt in him *c*; as alſo to put a viſible difference between thoſe that belong unto the Church, and the reſt of the World *d*: And ſolemnly to engage them to the ſervice of God in Chriſt, according to his Word *e*.

a Rom. 4. 11. Gen. 17. 7, 10 *b* Matt. 28. 19. 1 Cor. 11. *c* 1 Cor. 10. 16. & 11. 25, 26. *d* Rom. 15. 8. Exod. 48. Geneſ. 34. 14. *e* Rom. 6. 3, 4. 1 Cor. 10. 16, 21.

II. There is in every Sacrament a ſpiritual relation, or Sacramental union between the Sign & the Thing ſignified, hence it comes to paſs, that the names and effects of the one, are attributed to the other *f*.

f Gen. 17. 10. Matth. 26. 27. 28. Tit. 3, 5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but upon the work of the Spirit *h*, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2. 28, 29. 1 Pet. 3. 21. *h* Matth. 3. 11. 1 Cor. 12. 13. *i* Matt. 26. 27, 28. & 28. 19, 23.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel; that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k*.

k Mat. 28. 19. 1 Cor. 11. 20, 23, & 4. 1. Heb. 5. 4.

V. The Sacraments of the Old Testament, in regard of the Spiritual things thereby signified, and exhibited, were for substance the same with those of the New *l*.

l 1 Cor 10. 1, 2, 3, 4.

CHAP. XXVIII.

Of Baptism.

BAptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized into the visible Church *b*; but also to be unto him a sign and seal of the Covenant of grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newness of life *g*: Which Sacrament is, by Christs own appointment to be continued in his Church until the end of the world *h*.

a Mat. 28. 19. *b* 1 Cor. 12. 13. *c*. Rom. 4. 11. with. Col. 11, 12. *d* Gal. 3. 27. Rom. 6. 5. *e* Tim. 5. 8. *f* Mark. 1. 4. Rom. 6 3, 4. *h* Mat. 28. 19. 20.

II. The outward element to be used in this Sacrament is Water, wherewith the party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 11. John. 1. 33. Mat. 28. 19, 20.

III. Dipping of the Perſon into the Water, is not neceſſary; but Baptiſm is rightly adminiſtred by pouring, or ſprinkling Water upon the Perſon *k*.

k Heb. 9. 10, 19. to 22. Acts, 2. 41. & 16 32. Mark. 7. 4

IV. Not only thoſe that do actually profeſs faith in, and Obedience unto Chriſt *l*, but alſo the infants of one, or both believing parents, are to be baptized *m*.

l Mark. 16. 15, 16. Acts 8. 37, 38. *m* Gen. 17. 7, 9. with Gal. 3. 9, 14. & Col. 2. 11, 12. & Act. 2. 38. 39. & Rom. 4. 11, 12. 1 Cor. 7. v. 14. Mat. 28. 19. Mark. 10. 13, to 16 Luke 18. v. 15.

V. Although it be a great ſin, to contemnor neglect this Ordinance *n*, yet Grace and Salvation are not ſo inſeperably annexed unto it, as that no Perſon can be regenerated or ſaved without it *o*, or, that all that are Baptized, are undoubtedly regenerated *p*,

n Luk. 8. 30. with Exod. 4. 24, 25, 16. *o* Rom. 4. 11. Act. 10. 2, 4, 22, 31. 45, 47. *p* Acts. 8. 13, 21.

VI. The efficacy of Baptiſm is not tyed to that moment of time; wherein it is adminiſtred *q*, yet notwithſtanding by the right uſe of this Ordinance; the Grace promiſed is not only offered, but really

q John. 3, 5, 8.

exhibited, and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto; according to the Counsel of Gods own Will, in his appointed time *r*.

r Gal. 3. 27. Tit. 3. 5. Eph. 5. v. 25. 26. Acts 2. 38. 41.

VII. The Sacrament of Baptism is but once to be administred unto any Person *s*.

s Tit. 3. 5.

CHAP. XXIX.

Of the Lord's Supper.

OUR Lord Jesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body & Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the Sacrifice of himself, in his Death: the sealing all benefits thereof unto true Believers, their Spiritual nourishment, and growth in him, their further ingagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his my-

ſtical body *a*.

a 1 Cor. 11 23, to 26. 10. 16, 17, 21. 1 Cor. 12. v 13.

II. In this Sacrament Chriſt is not offered up to his father, nor any real Sacrifice made at all for remiſſion of ſins of the quick or dead *b*, but only a commemoration of that one offering up of himſelf by himſelf, upon the Croſs, once for all and a ſpiritual Oblation of all poſſible praiſe unto God for the ſame *c*: So that the Popiſh Sacrifice of the Maſs (as they call it) is moſt abominably injurious to Chriſts one only Sacrifice, the alone Propitiation for all the ſins of the elect *d*.

b Heb. 9. 22, 25, 26, 28. *c* 1 Cor. 11, 24, 25, 26. Mat 26. 27. *d* Heb. 7. 23, 24, 27. & 10. 11, 12, 14, 18.

III. The Lord Jeſus hath in this Ordinance appointed his Miniſters to declare his word of inſtitution to the people, to pray, and bleſs the Elements of Bread and Wine, and thereby to ſet them apart from a Common, to an Holy Uſe, and to take, and break the Bread, to take the Cup, & (they communicating alſo themſelves) to give both to the Communicants *e*, but to none who are not the

e Mat. 26. 26, 27, 28. & Mark. 14. 22, 24. & Luke 22. 19, 20. with 1 Cor. 11, 23, to 25.

pre

reſent in the congregation *f*.

f Acts. 20. v. 7. 1 Cor. 11. 20.

IV. Private Maſſes, or receiving this acrament by a Prieſt, or any other alone , as likewiſe the denial of the Cup to he people *h*, worshipping the Elements, he lifting them up, or carrying them bout for adoration, and the reſerving hem for any pretended Religious uſe, are all contrary to the nature of this Sarament, and to the inſtitution of Chriſt *i*.

g 1 Cor. 10. 6. *h* Mark 14. 22. 1 Cor. 11. 25, to 29. Mat. 15. 9.

V. The outward Elements in this Sarament, duly ſet apart to the uſes ordained by Chriſt, have ſuch relation to him rucified, as that truly, yet Sacramenally only, they are ſometimes called by he name of the things they repreſent, to wit, the Body and Blood of Chriſt *k*, albeit in ſubſtance & nature they ſtill remain truly and only Bread and Wine s they were before *l*.

k Mat. 26. 26, 27, 28. *l* 1 Cor. 11. 26, 27, 28. Mat. 26. 29.

VI. That Doctrine which maintains a hange of the ſubſtance of bread and ine into the ſubſtance of Chriſts body

& blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Scrament, and hath been & is the cause of manifold Superstitions, yea, of gross Idolatries *m*.

m Acts 3. 21. with 1 Cor. 11. 24, 25, 26. Luke 24. 6, 19

VII. Worthy receivers outwardly partaking of the visible elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all benefits of his death; The Body and blood of Christ being then, not corporally or carnally in, with, or under the Bread and Wine, yet as realy, but spiritually, present to the faith of Believers in that Ordinance, as the elements themselves are to their outward senses *o*.

n 1 Cor. 11. 28. *o* 1 Cor 10. 16.

VIII. Although ignorant & wicked men receive the ountard elements in this Sacrament, yet, they receive not the Thing signified thereby; but by their un

unworthy coming thereunto, are guilty of the body and Blood of the Lord, to their own damnation. Wherefore all ignorant, and ungodly persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lords Table; and cannot, without great sin against Christ, while they remain such, partake of these holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Corinth. 11. 27 28, 29. 2 Cor. 6. 14, 15, 17. *q* 1 Cor 6, 7, 13. 2 Thess. 3, 6, 14, 15.

CHAP. XXX.

Of Church Censures

THE Lord Jesus, as King & Head of his Church, hath therein appointed a Government in the hand of Church officers, distinct from the Civil Magistrate *a*.

a Isai. 9. 6, 7. 1 Tim. 5, 17. 1 Thess 5. 12. Acts 20. 17, Heb. 13. 7, 17, 24. 1 Cor. 12, 28 Mat. 28. 18, 19, 20.

II. To these Officers, the Keyes of the Kingdom of Heaven are committed, by virtue whereof, they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent,

tent, both by the Word, & Censures and to open it unto penitent sinners, b the Ministry of the Gospel, and by abso lution from Censures, as occasion sha require *b*.

b Matt. 16. 19. & 18. 17, 18. Joh. 20. 21, to 23. 2 Cor. 6, 7, 8.

III. Church Censures are necessary for the reclaiming & gaining of offendin Brethren, for deterring of others from the like offences, for purging out of tha leaven which might infect the whol lump, for vindicating the honour o Christ, and the holy Profession of th Gospel, & for preventing the wrath o God, which might justly fall upon th Church, if they should suffer his Cove nant, & the Seals thereof, to be prophane by notorious & obstinate offenders *c*.

c 1 Cor. 5. ch. 1 Tim. 5. 20. Mat 7. 6. 1 Tim. 1. 20. 1 Co 11. 27. to the end. with Jude ver 23.

IV. For the better attaining of the ends, the Officers of the Church are t proceed by admonition, suspension from the Sacrament of the Lords Supper for season; and by Excommunication fro the Church, according to the nature th

e crime, and demerit of the perſon *d*.

d 2 Theſſ 5. 12, 2 Theſſ. 3. 6, 14, 15. 1 Cor. 5. v. 4, 5, 1. Matth. 18. 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Councils.

FOr the better Government, & further edification of the Chruch, there ought to be ſuch aſſemblies as are commonly called *Synods* or *Councils a*.

a Acts 15. ver. 2, 4, 6.

II. As Magiſtrates may lawfully call a ynod of Miniſters, & other fit perſons o conſult & adviſe with, about matters f Religion *b*: So, if Magiſtrates be o- en enemies to the Church, the Mini- ters of Chriſt, of themſelves, by ver- ue of their office, or, they, with other it perſons, upon delegation from their hurches, may meet together in ſuch ſſemblies.

b Iſai. 49. 23. 1 Tim. 2. 1, 2. 2 Chro. 19. 8, to 11. & 29. 0. Chapters. Matt. 2. 4. 5. Prov 11. 14. Acts 15. 2, 4, , 23, 25.

III. It belongeth to Synods & Coun- ils, miniſterially co determine contro- erſies of Faith, & caſes of conſcience

to,

to ſet down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church; to receive complaints in caſes of Male-adminiſtration. and authoritatively to determine the ſame; which Decrees and determinations, if conſonant to the Word of God, are to be received with reverence and ſubmiſſion; not only for their agreement with the Word, but alſo for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Acts 15. v. 15, 19, 24, 27. to 31. Acts. 16. 4. Matth. 18. 17. to 20.

IV. All Synods or Councils ſince the Apoſtles times, whether general or particular, may err, and many have erred. Therefore they are not to be made the Rule of Faith or practice; but to be uſed as an help in both *e*.

e Eph 2. 20. Acts 17. 11. 1 Cor. 2. 5, 2 Cor. 1. 24.

V. Synods and Councils are to handle or conclude nothing but that which is Eccleſiaſtical: and are not to intermeddle with Civil affairs which concern the Common-wealth, unleſs by way of humble

fo petition in cases extraordinary, or by hi way of advice, for satisfaction of con- ch science, if they be thereunto required la by the Civil Magistrate *f*.

f Luke 12. 13. 14 John. 18 36.

CHAP. XXXII.

Of the state of men after death; and of the resurrection of the dead.

THe bodies of men after death return to dust, and see corruption *a*, but heir souls (which neither die nor sleep) aving an immortal subsistence, immediately return to God, who gave them the souls of the righteous being then nade perfect in holiness, are received nto to the heighest heavens, where they ehold the face of God in light & glory, vaiting for the full redemption of their odies *c*. And the souls of the wicked re cast into Hell, where they remain in orments and utter darkness, reserved to he Judgment of the great day *d*. Besides

a Gen. 3. 19. Acts. 13 36. *b* Luk. 23, 43. Ec 12.7 *c* Heb. .13. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. w th Acts 3. 21. Eph. 4. . *d* Luke 16. 23. 24. Acts 1. 25. Jude ver. 6, 7. 1 Pet. 3 19.

these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive, shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever *f*.

e 1 Thess. 4. 18. 1 Cor. 15. 51, 52. *f* Job 19. 26, 27. Cor. 15. 42, 43, 44.

III. The bodies of the Unjust, shall by the power of Christ, be raised to dishonour: The bodies of the Just, by his Spirit, unto honour; and be made conformable to his own glorious body *g*.

g Act. 24. 15. Ioh. 5. 28, 29. 1 Cor. 15. 42. Phil. 3. 21.

Chap. XXXIII.

Of the Last Iudgment.

I. GOD hath appointed a day, wherein he will judge the World in righteousnesse, by Jesus Christ *a*, to whom all power and judgment is given of the

a Act. 17. 31.

Fath

ther *b*. In which day, not only the postate Angels shall be juged *c*, but liewise all persons that have lived upon rth, shall appear before the tribunal f Christ, to give an account of their oughts, words, and deeds and to reive according to what they have done the body, whether good or evil *d*.

b Joh. 5. 20, 27. *c* 1 Cor. 6. 1. Jude v. 6. 2 Pet. 2. 4. 2 Cor. 5. 10. Eccles. 12. 14. Rom. 1. 16. & 4. 10, 12. Mat. 12. 36, 37.

II. The end of Gods appointing this ay, is for the manifestation of the glory of his mercy, in the eternal salvation f the Elect; and of his justice in the damation of the Reprobate, who are vicked and disobedient. For then shall he Righteous go into everlasting Life, nd receive that fulness of joy & refreshing, which shall come from the prence of the Lord, but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal orments, & be punished with everlasting destruction from the presence of he Lord, & from the glory of his power *e*.

III. As

e Matt. 25. 31. to the end. Rom. 9. 22, 23. & 2. 5, 6. Matt. 25. 22. Acts 3, 19. 2 Thess. 1. 7, to 10.

III. As Christ would have us to be certainly perswaded, That there shall be a day of judgment, both to deter all men from sin, & for the greater consolation of the godly in their adversity *f*, so will he have that day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come and may be ever prepared to say *Come Lord Jesus, come quickly* Amen *g*.

f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Thess. 1. 5, 6, 7. Luk. 21. 27, 28. Rom. 8. 23, to 25. *g* Mat. 24. 36. 42. to 44. Mark. 13. 35, to 37. Luke 12. 35, 36. Rev. 22. 20.



THE LARGER CATECHISM,

First agreed upon by the Assembly of Divines at WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Printed in the Year 1604

ACT
OF THE
GENERAL ASSEMBLY.
Approving of the Larger Catechiſm.

THe General Aſſembly, having exactly examined, aand ſeriouſly conſidered the Larger Catechiſm, agreed upon by the Aſſembly of Divines ſitting at Weſtminſter, *with aſſiſtance of Commiſſioners from this Kirk, Copies there of being printed, and ſent to Presbyteries for the more exact Tryal thereof, and publick intimation being frequently made in this Aſſembly, that every one that had any Doubts or objections upon it, might put them*

in; Do find upon due Examination ther
of, That the said Catechism is agreeable t
the Word of God, and in nothing contrar
to the received Doctrine, Worship, Disci
pline and Government of this Kirk, a ne
cessary part of the intended Uniformity in
Religion, and a rich treasure for increasing
of knowledge among the people of God:
And therefore the Assembly, as they bless
the Lord, that so excellent a Catechism is
prepared, so they approve the same as a
part of uniformity; agreeing for their
part, that it be a common Catechism for
the three Kingdoms, and a Directory for
Catechising such as have mode some profi-
ciency in the knowledge of the grounds of
Religion,

A. KER.

THE

THE LARGER CATECHISM,

Firſt agreed upon by the Aſſembly of Divines at

WESTMINSTER

And now approved by the General Aſſembly of the Kirk of Scotland, *to be a part of Uniformity in Religion between the Kirks of* Chriſt *in the three Kingdoms.*

QUESTION.

WHat is the chief and higheſt end of man?

ANSWER.

Mans chief & higheſt end, to glorifie God *a*, and fully to enjoy

a Rom. 11. 16. 1 Cor. 10. 31.

him

him for ever *b*.

b Pſal. 73. 24. to the end Ioh. 17. 21, 22, 23.

Q. How doth it appear, that there i
God?

A. The very light of Nature in Ma
and the works of God, declare plainly th
there is a God *c*, but his Word and Spi
only, do ſufficiently, and effectually r
veal him unto men for their ſalvation *d*

c Rom. 1, 19, 20. Pſ. 19. 1, 2, 3. Acts 17. 28. *d* 1 Cor. 2.
10. 2 Tim. 3. 15, 16, 17. Iſa. 59. 21.

Q. What is the Word of God?

A. The holy Scriptures of the old
new Teſtament are the Word of God
the only rule of faith and obedience *f*.

e 2 Tim. 3. 16. 2 Pet. 1, 19, 20, 21. *f* Eph. 2. 20. R
22. 18, 19.

Q. How doth it appear that the Scripti
res are the Word of God?

A. The Scriptures manifeſt themſelv
to be the Word of God, by their majeſ
g, and purity *h*, by the conſent of all th
parts *i*, and the ſcope of the whole whic
is to give all glory to God *k*, by their ligh
and power to convert ſinners, to comfo

g Hoſ. 8. 12. 1 Cor. 2. 6, 7, 13. Pſal. 116. 18, 129. *h* Pſ
12. 6. & 119. 140. *i* Acts 10. 43. & 26. 22. *k* Rom. 1.
a

d build up believers unto salvation *l*.
t the Spirit of God bearing witness by
d with the Scripture, in the heart of
en, is alone able fully to perswade it
at they are the very word of *God m*.

Acts 18. 28. Heb. 4. 12. Jam. 1. 18. Psalm. 19. 7. 8, 9.
n. 15. 4. Acts 20. 32. *m* John. 16. 13. 14. 1 Joh. 2. 20.
John. 20. 31.

Q. *What do the Scriptures principally*
ch,

A. The Scriptures principally teach,
hat man is to believe concerning *God*,
d what duty God requires of man *n*.

2 Tim. 1. 13.

Q. *What do the Scriptures make*
own of God?

A. The Scriptures make known what
od is *o*, the persons in the Godhead *p*,
s Decrees *q*, and the execution of his
ecrees *r*.

Heb. 11. 6. *p* 1 John. 5. 7. *q* Acts. 15. 14, 15, 16.
18, 41. 27, 28.

Q. *What is God?*

A. God is a spirit *s*, in, and of Himself,
finite in Being *t*, Glory *u*, Blessedness
and Perfection *x*, All-sufficient *y*, Eter-
l *z*, Unchangeable *a*, Incomprehensi-

John. 4. 24. *r* Exod. 3. 14. Job. 11. 7, 8, 9. *u* Acts. 7.
w 1 Tim. 6. 15. *x* Matth. 5. 48. 7. *y* Gen. 17. 1. *z* Psa.
2 *a* Mal. 3. 6 Jam. 1. v. 17.

ble *b*, every where present *c*, Almighty
knowing all things *e*, most wise *f*, m
holy *g*, most just *h*, most merciful a
gracious, long suffering, and abunda
in goodness and truth *i*.

b 1 Kin. 8. 27. *c* Ps. 139. 1. to 13. *d* Rev. 4. 8. *e* H
4. 13. Psalm 147. 5. *f* Rom 16. 27. *g* Isa. 6. 3. Rev. 15
h Deut. 32. 4. *i* Exod. 4, 6.

Q. *Are there more Gods than one?*

A. There is but one only, the livi
and the true God *k*.

k Deut. 6. 4. 1 Cor. 8. 4, 6. Jer. 10. 10.

Q. *How many Persons are there in t
Godhead?*

A. There be three Persons in the Go
head, the Father, the Son, and the ho
Ghost, and these three are one, true,
ternal *God*, the same in substance, equ
in power and glory, although distingu
shed by their personal properties *l*.

l 1 John 5. 7. Mat. 3. 16, 17. & 28. 19. 2 Cor. 13.
John 10. 3

Q. *What are the personal properties
the three persons in the Godhead?*

A. It is proper to the Father to beg
the Son *m*, and to the Son to be begotte
of the Father *n*, and to the Holy Gho

m Heb. 1. 5, 6, 8. *n* John. 14. 18.

proceed from the Father and the Son om all eternity *o*.

o John 15. 26. Gal. 4. 6.

Q. How doth it appear that the Son and e holy Ghost are God equal with the Fa- er?

A. The Scriptures manifest, that the on and the holy Ghost are God equal ith the Father, ascribing unto them such mes *p*, attributes *q*, works and wor- ip, as are proper to God only *r*.

p Isa. 6. 3, 5, 7. with John 12. 41. and Acts 28. ver. 25. ohn. 5. 20. Acts 5. 3 4. *q* John. 1. 1. Isa 9. 6. John. 4, 23. 1 Cor. 2. 10, 11. *r* Col. 1. 16. Gen. 1. 2. *s* Mat. 19. 2 Cor. 13. 14.

Q. What are the Decrees of God?

A. God's Decrees are the wise, free, & ly acts of the councel of his Will *t*, hereby from all eternity he h ath for his wn glory unchangeably fore-ordained hatsoever comes to pass in in time *u*; pecially concerning Angels and Men.

t Eph 1. 11. Rom. 11. 33. & 9. 14, 15, 18. *u* Eph. 4. Rom. 9. 22, 23, Psal. 33. 11.

Q. What hath God especially decreed ncerning Angels and Men?

A. God by an eternal & immutable de- ee, out of his meer love, for the prai-

ſe of his glorious grace to be manifeſt
in due time, hath elected ſome Ang
to glory *w*; and in Chriſt hath choſen ſ
me men to eternal life, and the mea
thereof *x*: and alſo according to his ſ
veraign power, and the unſearchab
councel of his own will, (whereby h
extendeth or withholdeth favour as h
pleaſeth) hath paſſed by & fore-ordain
the reſt to diſhonour and wrath, to b
for their ſin inflicted, to the praiſe of th
glory of his juſtice *y*.

w 1 Tim. 5. 21. *x* Eph. 1. 4, 5, 6. 2 Theſſ. 2. ver. 13.
y Rom. 9. 17, 18, 21, 22. Matth. 11. v. 25, 26. 2 Tim. 2.
Jude v. 4. 1 Pet. 2. 8.

Q. How doth God execute his decree

A. God executeth his decrees in th
works of Creation and Providence, a
cording to his infallible fore-knowle
ge, & the free & immutable councel
his own will *z*.

z Eph. 1. 11.

Q. What is the work of Creation?

A. The work of Creation is that
wherein God did in the beginning, b
the word of his Power, make of n
thing the World and all things therei
for

r himſelf, within the ſpace of ſix days, d all very good *a*.

a Gen 1. chap. Heb. 11. 3. Prov. 16. 4.

Q. How did God create the Angels?

A. God created all the Angels *b*. Spi- ts *c*, immortal *d*, holy *e*, excelling in nowledge *f*, mighty in power *g*, to xecute his Commandments, and to raiſe his Name *h*, yet ſubject to change *i*.

b Col. 1. 16. *c* Pſal. 10. 4. *d* Matth. 22. 30. *e* Mat. 25. 31. *f* 2 Sam. 14. 17. Matth. 24. 36. *g* 2 Theſſ. 1. 7. *h* Pſ. 103. 20, 21. *i* 2 Pet. 2. 4.

Q. How did God create Man?

A. After God had made all other crea- ures, he created man male & female *k*, ormed the body of the man of the duſt of he ground *l*, and the woman of the rib of he Man *m*; indued them with living, eaſonable, & immortal ſouls *n*, made hem after his own Image *o*, in knowled- e *p*, righteouſneſs and holineſs *q*; having he Law of God written in their hearts *r*, nd power to fulfil it *ſ*, with Dominion ver the creatures *t*; yet ſubject to fall *u*.

k Gen. 1. 27. *l* Gen. 2. 7. *m* Gen. 2. 21. *n* Gen. 2. 7. th Iob. 35. 11. & Eccl. 12. 7. & Mat. 10. 28. and Luk. 8. 43. *o* Gen. 1. 27 *p* Col. 3. 10. *q* Eph. 4. 24. *r* Rom. 14, 15. *ſ* Eccleſ. 7. 29. *t* Gen. 1. 28. *u* Gen. 3. 6. Eccl 7. 29.

Q. What are Gods works of Providence?

A. Gods works of Providence are his most holy *w*, wise *x*, and powerful preserving *y*, & governing all his Creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

w Psal. 145. 17. *x* Ps. 104. 24. Isai. 28. 29. *y* Heb. 1. 3. *z* Ps. 103. 19. *a* Mat. 10. 29, 30, 31. Gen. 45. 7. *b* Rom. 11. 36. Isa. 63. 14.

Q. What is Gods providence toward the Angels?

A. God by his providence permitted some of the Angels wilfully, and irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their sins, to his own glory *d*; and established the rest in holiness and happiness *e*, imploying them all *f*, at his pleasure, in the administrations of his power, mercy and justice *g*.

c Jude v. 6. 2 Pet. 2. 4. Heb. 2. 16. Joh. 8. 44. *d* Job. 1. 12. Mat. 8. 31. *e* 1 Tim. 5. 21. Heb. 12. 22. *f* Ps. 104. *g* 2 King 19. 35. Heb. 1. 14.

Q. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was, the placing of him in Paradise,

appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion *i*, & ordaining marriage for his help *k*, affording him communion with himself *l*, instituting the Sabbath *m*, entring into a covenant of life with him, upon condition of personal, perfect & perpetual obedience *n*, of which the tree of Life was a pledge *o*, and forbidding to eat of the tree of the knowledge of good and evil, upon pain of death *p*.

h Gen. 1. 8, 15, 16. *i* Gen. 1. 28 *k* Gen. 2. 18. *l* Gen. 1. 26, 27, 28, 29. & 3. 8. *m* Gen. 2. 3. *n* Gal. 3. 12. Rom. 10. 5. *o* Gen. 2. 9. *p* Gen. 2. 17.

Q. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

q Gen. 3. 6, 7, 8, 13. Ecc. 7. 29. 2 Cor. 11. 3.

Q. Did all mankind fall in that first transgression?

A. The Covenant being made with *Adam* as a publick Perſon, not for himſelf only, but for his poſterity, all mankind deſcending from him by ordinary generation *r*, ſinned in him, and fell with him in that firſt tranſgreſſion *ſ*.

r Acts 17. 26. *ſ* Gen. 2. 16, 17. with Rom. 5. 12, to 20, and 1 Cor. 15 21, 22.

Q. Into what eſtate did the fall bring mankind.

A The fall brought mankind into an eſtate of ſin and miſery *t*.

t Rom. 5. 12. & 3. 23.

Q. What is ſin?

A. Sin is any want of conformity unto, or tranſgreſſion of any law of *God*, given as a rule to the reaſonable creature *u*.

u 1 John. 3. 4, Gal. 3. 10, 12.

Q. Wherein conſiſteth the ſinfulneſſe of that eſtate whereinto man fell?

A. The ſinfulnes of that eſtate whereinto man fell, conſiſteth in the guilt of *Adams* firſt ſin *w*. the want of that righteouſneſs wherein he was created, and the corruption of his nature, whereby he is utterly indiſpoſed, diſabled, & made oppoſite unto all that is ſpiritually good,

w Rom, 5. 11, 19.

and

d wholly inclined to all evil, & that ontinually *x*, which is commonly cal- d *Original Sin*, and from which do pro- eed all actual tranſgreſſions *y*.

x Rom. 3. 10. to. 20. Eph. 2. 1, 2, 3. Rom. 5, 6. & 8. v. 7. Gen. 6. 5. *y* Jam. 1, 14, 15. Mat. 15. 19.

Q. How is original ſin conveyed from ur firſt Parents unto their poſterity?

A. Original ſin is conveyed from our irſt Parents unto their poſterity by na- ural generation, ſo as all that proceed rom them in that way, are conceived nd born in ſin *z*.

z Pſ. 51. 5. Iob. 14. 4 & 15. 14. Iohn. 3. 6.

Q. What miſery did the fall bring upon Mankind?

A. The fall brought upon Mankind the loſs of communion with God *a*, his diſpleaſure and curſe, ſo as we are by na- ture children of wrath *b*, bond-ſlaves to Satan *c*, and Juſtly liable to all puniſh- ments in this world, and that which is to come *d*.

a Gen. 3. 8, 10, 24. *b* Eph. 2. 2, 3. *c* 2 Tim. 2. 26. *d* Gen. 2. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Iude v. 7.

Q. What are the puniſhments of ſin in this world?

A. The puniſhments of ſin in this

world are either inward, as blindneſs of mind *e*, a reprobate ſenſe *f*, ſtrong delusions *g*, hardneſs of heart *h*, horror of conſcience *i*, and vile affections *k*; or outward, as the curſe of God upon the creatures for our ſakes *l*, and all other evils that befal us in our bodies, names, eſtates, relations, and imployments *m*, together with death it ſelf *n*.

e Eph. 4. 18. *f* Rom. 1. 28. *g* 2 Theſ. 2. 11. *h* Rom. 2. 5. *i* Iſa. 33. 14. Gen. 4. 13. Mat. 27. 4. *k* Rom. 1. 26. *l* Gen. 3. 17. *m* Deut. 28. 15. to the end. *n* Rom. 6. 21, 23.

Q. What are the punishments of ſin in the World to come?

A. The punishments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoul and body without intermiſſion, in hell fire for ever *o*.

o Theſ. 1. 9. Mark. 9. 44, 46, 48. Luke 16. 24.

Q. Doth God leave all Mankind to perish in the eſtate of ſin and miſery?

A. God doth not leave all mankind to perish in the ſtate of ſin and miſery *p*, into which they fell by the breach of the firſt Covenant, commonly called the Co-

p 1 Theſ. 5. 9.

nant of works *q*, but of his meer love & ercy delivereth his Elect out of it, and ingeth them into an estate of salvation the second Covenant, commonly cal- the *Covenant of Grace r.*

q Gal. 3.10,12. *r* Tit. 3.4,5,6,7. Gal.3.21. Rom.5.20. 22.

Q. With whom was the Covenant of race made?

A. The Covenant of grace was made ith Christ, as the second *Adam*, and him with all the elect, as his seed *s*.

s Gal.2.16. Rom.4.15. to the end. Isai. 53. v.10,11.

Q. How is the grace of God manifested the second Covenant?

A. The grace of God is manifested in he second Covenant, in that he freely rovideth and offereth to sinners a me- iator *t*, & life and salvation by him *u*; nd requiring faith as the condition to in- erest them in him *w*; promiseth and gi- eth his holy Spirit *x*, to all his elect, to work in them that faith *y*, with all other aving graces *z*, and to enable them unto ll holy obedience *a*, as the evidence of

t Gen. 3.15. Isa. 42.6. John. 6.27. *u* 1 John. 5.11,12. *w* John. 3.16. & 1.12. *x* Prov. 1.23. *y* 2 Cor. 4.13. Gal. 5.22,23. *a* Ezek. 36. ver. 27.

the

the truth of their faith *b*, and thankfulness to God, and as the way which he hath appointed to salvation *d*.

b James 2. 18, 19. *c* 2 Cor. 5. 14, 15. *d* Eph. 2. 10.

Q. Was the Covenant of Grace always administred after one and the same manner?

A. The Covenant of grace was not always administred after the same manner, but the administrations of it under the Old Testament were different from those under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9.

Q. How was the Covenant of Grace administred under the Old Testament?

A. The Covenant of Grace was administred under the Old Testament by Promises *f*, Prophecies *g*, Sacrifices *h*, Circumcision *i*, the Passover *k*, & other Types and Ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised *Messiah l*, by whom they then had full remission of sin, and eternal salvation *m*.

f Rom. 15. 8. *g* Acts 3. 20, 24. *h* Heb. 10. *i* Rom. 4. 11. *k* 1 Cor. 5. 7. *l* Heb. 8. 9, 10. chapters. & 11. 13. *m* Galat. 3. v. 7, 8, 9, 14.

Q. *How is the Covenant of Grace administred under the New Testament.*

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was, & still is to be administred in the preaching of the Word *n*, & the administration of the Sacrament of Baptism *o*, and the Lords supper *p*, in which grace and salvation is held forth in more fulness, evidence, & efficacy to all Nations *q*.

n Mat. 16. 15. *o* Mat. 28. 19, 20. *p* 1 Cor 11. 23, 24, *q* 2 Cor. 3. 6. to the end. Heb. 8. 6, 10, 11 Mat. 28. 19.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of grace, is the Lord Jesus Christ, who being the eternal Son of God, of one substance & equal with the Father *s*, in the fulness of time became Man *t*, & so was, and continues to be God and Man, in two intire distinct natures, and one Person for ever *u*.

r 1 Tim. 2. 5. *s* Iohn. 1. 1, 14. & 10. 30. Phil. 2. 6, *t* Gal. 4 v. 4. *u* Luk. 1. 35. Rom. 9 5. Col 2. 9. Heb. 7. v. 24, 25.

Q. *How did Christ, being God become Man?*

A.

A. Christ the Son of God became Ma
by taking to himself a true Body and a re
sonable Soul *w*, being conceived by th
power of the Holy Ghost in the wom
of the Virgin *Mary*, of her substance
and born of her *x*, yet without sin *y*.

w John. 1. 14. *Mat.* 26. 38. *x* Luke 1. 27, 31, 35, G
Gal. 4. 4. *y* Heb. 4. 15. & 7. 26.

*Q. Why was is requisite that the Me
diator should be God?*

A. It was requisite that the Mediato
should be God, that he might sustain an
keep the Humane Nature from sinkin
under the infinite wrath of *God*, and th
power of death *z*, give worth & efficac
to his sufferings, Obedience, and inter
cession *a*, and so satisfie Gods justice *b*
procure his favour *c*, purchase a peculia
people *d*, give his Spirit to them *e*, con
quer all their enemies *f*, & bring them to
everlasting salvation *g*.

z Acts 2. 24, 25. Rom. 1. 14. with Rom. 4. 25. Heb. 9. 14.
a Acts 20, 28. Heb. 9. 14. Heb. 7. 25, 26, 27, 28. *b* Rom. 3.
24, 25, 26. *c* Eph. 1. 6. Mat. 3. 17. *d* Tit 2. 13, 14. *e* Gal.
4. 6. *f* Luke. 1. 68, 69, 71, 74. *g* Heb. 5. 8, 9. Heb. 9. 11. to 16.

*Q. Why was it requisite that the Me
diator should be man?*

A. It was requisite that the Mediator
should

ould be man, that he might advance ur nature *h*, perform Obedience to the aw *i*, ſuffer and make interceſſion for s in our nature *k*, have a fellow-feeling our infirmities *l*, that we might receie the adoption of ſons *m*, & have comort and acceſs with boldneſs unto the hrone of grace *n*.

b Heb. 2. 16. *i* Gal. 4. 4. *k* Heb. 2. 14. Heb. 7. 2, 25. Heb. 4. 15. *m* Gal. 4. 5. *n* Heb. 4. 16.

Q. *Why was it requiſite that the Mediator ſhould be God and Man in one perſon?*

A. It was requiſite that the Mediator, who was to reconcile God and Man, hould himſelf be both God and Man, nd this in one Perſon, that the proper orks of each nature might be accepted f God for us *o*, and relied on by us, as he works of the whole perſon *p*.

o Mat. 1. 21, 23. Mat. 3. 17. Heb. 9. 14. *p* 1 Pet. 2. 1. Jer. 6.

Q. *Why was our Mediator called Jeſus?*

A. Our Mediator was called Jeſus, beauſe he ſaveth his people from their ſins *q*

q Mat. 1. 21.

Q. *Why was our Mediator called Chriſt?*

A. Our Mediator was called Chri
becauſe he was anointed with the ho
Ghoſt above meaſure *r*, and ſo ſet apar
& fully furnished with all Authority
ability *ſ*, to execute the Offices of Pr
phet *t*, Prieſt *u*, & King of his Church
in the eſtate both of his Humiliation
Exaltation.

r John. 3. 34. Pſ. 45, 7. *ſ* John. 6. 27. *Mat.* 28. 18, 1
20. *t* Acts 3. 21, 22 Luke. 4. 18, 21. *u* Heb. 5. 5, 6,
Heb. 4. 14, 15. *w* Pſ. 2. 6. *Mat.* 21. 5. Iſa. 9. 6, 7. Ph
2. 8, 9, 10, 11.

Q. How doth Chriſt execute the Offi of a Prophet?

A. Chriſt executeth the Office of
Prophet, in his revealing to the Churc
x, in all Ages, by his Spirit & Word *y*
in divers ways of adminiſtration *z*, th
whole will of God *a*, in all things con
cerning their edification & ſalvation *b*.

x John. 1, 18. *y* 1 Pet. 1. 10, 11, 12. *z* Heb. 1, v. 1.
a John. 1. 15. *b* Acts 20. 32. Eph. 4. 11, 12, 13. John. 20. 31

Q. How doth Chriſt execute the Offic of a Prieſt?

A. Chriſt executeth the Office of
Prieſt, in his once offering himſelf a Sa
crifice without ſpot to God *c*, to be a Re

c Heb. 9. 14, 28.

con

onciliation for the sins of his people *d*, & making continual intercession for them *e*.

d Heb. 2. 17. *e* Heb. 7. 25.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the world a people to himself *f*, & giving them Officers *g*, Laws *h*, and Censures, by which he visibly governs them *i*, in bestowing saving grace upon his elect *k*, rewarding their Obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*. & also in taking vengeance on the rest, who know not *God*, and obey not the *Gospel r*,

f Acts 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Ps. 110. 3. *g* Eph. 4. 11, 12. 1 Cor. 12. 28. *h* Isa. 33. ver. 22. *i* Mat. 18. 17, 18. 1 Cor. 5. 4, 5. *k* Acts. 5. 31. *l* Rev. 21. 12. Rev. 2. 10. *m*. Rev. 3. 19. Is. 63. 9. *o* 1 Cor. 15. 25. Psal. 110. throughout. *p* Rom. 14. v. 10, 11. *q* Rom. 8. 28. *r* 2 Thess. 1. 8, 9. Ps. 2. ver. 8, 9.

Q. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception & birth, life, death, & after his death until his resurrection *s*.

s Ph. 1. 2, 6, 7, 8. Luk. 1. 31. 2 Cor. 8. 9. Acts. 2. v. 24.

Q. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception & birth, in that being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasements *t*.

t Ioh. 14. 18. Gal. 4. 4 Luke. 2. 7.

Q. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*. temptations of Satan *y*, and in-

u Gal. 4. 4. *w* Mat. 5. 17. Rom. 8. 15. *x* Ps. 22. v. 6. Heb. 12. 2, 3. *y* Mat. 4. 1, to 12. Luk. 4. 13.

fir-

mities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

z Heb. 2. 17, 18. & 4. 15. Isa. 52. 13, 14.

Q. How did Christ humble himself in his death?

A, Christ humbled himself in his death, in that having been betray'd by *Judas a*, forsaken by his Disciples *b*, scorned & rejected by the world *c*, condemned by *Pilate*, & tormented by his persecutors *d*, having also conflicted with the terrors of death and the powers of darkness, felt and born the weight of Gods wrath *e*; he laid down his life an offering for sin, induring the painful, shamful, and cursed death of the cross *g*.

a Mat. 27. 4. *b* Mat. 20. 56, *c* Isai. 53, 2, 3. *d* Mat. 27. 6. to 50. Joh. 19. 34. *e* Luke 22. 44 Mat. 27. 46. *f* Isa. 53. 10. *g* Phil. 2, 8. Heb. 12. v. 2. Gal. 3. 13.

Q. Wherein consisted Christs humiliation after his death?

A. Christs humiliation after his death, consisted in his being buried *h*, & continuing in the state of the dead, and under the power of death till the third day *i*.

h 1 Cor. 15. 3, 4. *i* Psal. 16 10. with. Acts. 2. v. 24, 25, 26, 27, 31. Rom. 6. 9. Mat. 12. 40.

which hath been otherwise expressed in these words, *He descended into Hell.*

Q. What was the estate of Christs Exaltation?

A. The Estate of Christs Exaltation comprehendeth is Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 Cor. 15. 4. *l* Mark. 16. 19. *m* Eph. 1. 20. *n* Acts. 11. & 17. 31.

Q. How was Christ exalted in his Resurrection?

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was impossible for him to be held *o*, and having the very same body in which he suffered, with the essential properties thereof *p*; but without mortality, & other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day by his own power *r*, whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to

o Acts 2. 24. 27. *p* Luke 24. 39. *q* Rom. 6. 9. Rev. 1. 18. *r* John. 10. 18. *s* Rom. 1. 4. *t* Rom. 8. 1. 34.

have

ave vanquished death & him that had he power of it *u*, and to be Lord of quick nd dead *w*. All which he did as a publick erſon *x*, the head of his Church *y*, for heir juſtification *z*, quickning in grace *a*, upport againſt enemies *b*, and aſſure them f their reſurrection from the dead at the aſt day *c*.

u Heb. 2. 14. *w* Rom. 14. 9 *x* 1 Cor. 15. 21, 22. *y* Eph. 20, 22, 23, Col. 1. 18. *z* Rom 4. 25. *a* Eph. 2. 1, 5, 6. ol. 2. v. 12. *b* 1 Cor. 15. 25, 26, 27. *c* 1 Cor, 15. 20.

Q. *How was Chriſt exalted in his Aſcenſion?*

A. Chriſt was exalted in his Aſcenſion, in that having after his reſurrection often appeared unto, & converſed with his Apoſtles*f*, ſpeaking to them of the things pertaining to the Kingdom of God, *d*, and giving them commiſſion to preach the Goſpel to all nations *e*, forty days after his reſurrection, he in our nature, and as our head *f*, triumphing over enemies *g*, viſibly went up into the higheſt heavens, there to receive gifts for men *h*, to raiſe up our affections thither *i*,

d Acts. 1. 2, 3. *e* Mat. 28. 19, 20, *f* Heb 6. 20. *g* Eph. 4. 8. *h* Acts. 1. 9. 10, 11. Eph. 4. 10. Pſ. 68. v. 18. *i* Col. 3. 1, 2.

and to prepare a place for us *k*, where himſelf is, & ſhall continue till his ſecond coming at the end of the world.

k Iohn 14. 3. *l* Acts. 3. 21.

Q. *How is Chriſt exalted in his ſitting at the right hand of God?*

A. Chriſt is exalted in his ſitting at the right hand of *God*, in that as God-man he is advanced to the higheſt favour with God the Father *m*, with all fulneſs of joy *n*, glory *o*, and power over all things in heaven and earth *p*, and doth gather and defend his Church, and ſubdue their enemies, furniſheth his miniſters and people with gifts and graces *q*, and maketh interceſſion for them *r*.

m Phil. 2. 9. *n* Acts 2. 26. with Pſalm. 16. 11. *o* John 17. 5. *p* Eph. 1. 21. 1 Pet. 3. 22. *q* Eph. 4. v. 10, 11, 12. Pſalm 110. throughout. *r* Rom. 8. v. 34.

Q. *How doth Chriſt make interceſſion?*

A. Chriſt maketh interceſſion by his appearing in our nature continually before the Father in heaven *ſ*, in the merit of his obedience & ſacrifice on earth *t*, declaring his will to have it applyed to all Believers *u*, anſwering all accuſations

ſ Heb. 9. 12, 24. *t* Heb. 1. 3. *u* John. 3. 16. & 17. 9, 20, 24.

inſt them *w*, procuring for them quiet conſcience notwithſtanding daily faigs *x*, acceſs with boldneſs to the Throof grace, and acceptance of their perns *z*, and ſervices *a*.

w Rom. 8. 33, 34. *x* Rom. 5. 1, 2. 1 Ioh. 2. 1, 2. *y* Heb. 4. *z* Eph. 1. 6. *a* Pet. 2. 9.

Q. *How is Chriſt to be exalted in his coing again to judge the world?*

A. Chriſt is to be exalted in his comg again to judge the world, in that who was unjuſtly judged & condemd by wicked men *b*, ſhall come again the laſt day in great power *c*, and in e full manifeſtation of his own glory d of his Fathers, with all his holy Anls *d*, with a shout, with the voice of e Arch-Angel, and with the Trumt of God *e*, to judge the world in righouſneſs *f*.

b Acts 3. 14, 15. *c* Mat. 24. 30. *d* Luke 9. 26. Mat. 25. 31. *e* Theſ. 4. 16. *f* Acts 17. 31.

Q. *What benefits hath Chriſt procured by his mediation?*

A. Chriſt by his meditation hath ocured redemption *g*, with all other nefits of the Covenant of Grace *h*.

g Heb. 9. 12. *h* 2 Cor. 1. 20.

Q.

Q. How do we come to be made par kers of the benefits which Christ h procured?

A. We are made partakers of the nefits which Christ hath procured, the application of them unto us *i*, wh is the work especially of God the H Ghost *k*.

i John 1. 11, 12. *k* Tit. 3. 5, 6.

Q. Who are made partakers of demption through Christ?

A. Redemption is certainly apply & effectually communicated to all th for whom Christ hath purchased it who are in time by the Holy Ghost e bled to believe in Christ, according the Gospel *m*.

l Eph. 1. 13, 14. John 6. 37, 39. & 10. 15, 16. *m* 2. 8. 2 Cor. 4. 1

Q. Can they who never heard the G spel, and so know not Jesus Christ, believe in him, be saved by their livi according to the light of Nature?

A. They who having never heard t Gospel *n*, know not Jesus Christ *o*,

n Rom. 10. 14. *o* 2 Thess. 1. 8, 9. Eph. 2. v. 12. 3. 10, 11, 12.

eve not in him, cannot be ſaved *p*, they never ſo diligent to frame their s according to the light of nature *q*, the Law of that Religion which they feſs *r*; neither is there ſalvation in other, but in Chriſt alone *ſ*, who the Saviour only of his *body* the urch *t*.

p John 8. 24. Mark 16. v. 16. *q* 1 Cor. 1. 20, to 24. *r* Ioh. Rom. 9. v. 31, 32, Phlip. 3. 4, 5, 6, 7, 8, 9. *ſ* Act. 4. *t* Eph. 5. 23.

Q. *Are all they ſaved who hear the ſpel, and live in the Church?*

A. All that hear the Goſpel, and li- in the viſible Church, are not ſaved; t they only who are true members of Church inviſible *u*.

u John 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. & 7. 21. 11. 7.

Q. *What is the viſible Church?*

A. The viſible Church is a ſociety ade up of all ſuch as in all Ages and aces of the world do profeſs the true eligion *w*, & of their children *x*.

w 1 Cor. 1. 2. & 12. 13. Rom. 15. 9, 10, 11, 12. Rev. 7. 9. 2. 8. & 22. 17, 18, 19, 30, 31. & 45. v. 17. Mat. 28. 19, Iſai. 59. 21. *x* 1 Cur. 7. 14. Acts 2. 39. Rom. 11. 16. n. 17. 7.

Q. *What are the ſpecial priviledges of he viſible Church?* A.

A. The visible Church hath the pri
ledge of being under God's special ca
and Government, of being protected
preserved in all ages, notwithstandi
the opposition of all enemies *z*, and
enjoying the Communion of Saint
the ordinary means of salvation *a*, o
fers of grace by Christ to all the mem
bers of it in the ministry of the Gospe
testifying that whosoever believes
him shall be saved *b*, and excludi
none that will come unto him *c*.

y Isai. 4.5,6. 1 Tim. 4.10, *z* Ps. 115. throughout. Is.
4,5. Zech. 12. 2,3,4,8 9. *a* Acts. 2. 9,42. *b* Ps. 147.
20. Rom. 9.4. Eph. 4.11,12. Mark 16.15,16. *c* Iohn 6.

Q. *What is the invisible Church?*

A. The invisible Church is the who
number of the elect, that have been, ar
or shall be gathered into one, und
Christ the Head *d*.

d Eph. 1,10,22,23. Ioh. 10. 16. & 11. 52.

Q. *What special benefits do the mem
bers of the invisible Church enjoy b
Christ?*

A. The members of the invisibl
Church by Christ, enjoy Union an
Communion with him in Grace an

Gl

ory *e*. *e* Jo. 17. 21. Eph. 2. 5, 6. Jo. 17. 24.

Q. *What is that union which the E-ſt have with Chriſt?*

A. The union which the Elect have ith Chriſt, is the Work of God's grace whereby they are ſpiritually & my-cally, yet really and inſeparably vned to Chriſt, as their Head and usband *g*, which is done in their ef-ctual calling *h*.

f Eph. 1. 22. & 2. 6, 7, 8. *g* 1 Cor. 6. 17. Ioh. 10. 28. 5. 22, to 30. *h* 1 Cor. 1. 9. 1 Pet. 5. 10.

Q. *What is effectual calling?*

A. Effectual Calling is the work of ods almighty power & grace *i*, wher-, out of his free & ſpecial love to his ct, & from nothing in them moving m thereunto *k*, he doth in his accep-l time, invite and draw them to Je-s Chriſt by his Word and Spirit *l*, ſa-gly enlightning their minds *m*, re-wing and powerfully determining ir wills *n*, ſo as they, although in mſelves dead in ſin, are hereby

Joh 5. 25. Eph. 1, 18, 19, 20. 2 Tim. 1. 8, 9. *k* Tit. 3. Eph. 2. 4, 5, 7, 8, 9. Rom. 9. 11. *l* 2 Cor 5. 20. with cap. 2. John. 6. 4. 2 Theſſ. 2. 13, 14. *m* Acts 26. 18. 1 Cor. 12. *n* Ezek. 11. 19. & 36. 26, 29. Joh. 6. 45.

made willing and able freely to answe
his call, and to accept and embrace th
grace offered and conveyed therein *o*.

o Eph. 2. v. 5. Ph l 2, 13. Deut. 30. 6.

Q. *Are the Elect only effectually called*

A. All the Elect, and they only ar
effectually called *p*; although othe
may be, & often are, outwardly calle
by the Ministry of the Word *q*, an
have some common operations of th
Spirit *r*, who for their wilful negle
and contempt of the grace offered
them, being justly left in their unb
lief, do never truly come to Jes
Christ *s*.

p Act. 13. 48. *q* Mat. 22. 14. *r* Mat. 7. 22. & 13. 20,
Heb. 6. 4, 5. *s* Ioh. 12. 38, 39, 40. Acts 28. 25, 26, 27. Io
6. 64, 65. Psal. 81. 11, 12.

Q. *What is the communion in Gra
which the members of the Invisible Chur
have with Christ?*

A. The Communion in grace whi
the members of the Invisible Chur
have with Christ, is their partaking
the vertue of his mediation, in th
justification *t*, Adoption *u*, Sanctifica

t Rom. 8. 30.

O

n, and whatever elſe in this life mani-
eſts their union with him *w*.

u Eph. 1. 5. *w* 1 Cor. 1 30.

Q. *What is Juſtification?*

A. Juſtification is an act of Gods free
race unto ſinners *x*, in which he par-
oneth all their ſins, accepteth & ac-
ounteth their Perſons righteous in his
ight *y*, not for any thing wrought in
hem, or done by them *z*, but only for
he perfect Obedience and full ſatis-
action of Chriſt, by God imputed to
hem *a*, & received by faith alone *b*.

x Rom. 3. 22, 24, 25. Rom. 4. 5. *y* 2 Cor. 5. 19, 21. Rom. 3.
2, 24, 25, 26, 27, 28. *z* Tit. 3. 5. Eph. 1. 7. *a* Rom. 5. 17,
18, 19. Rom. 4. 6, 7, 8 *b* Acts 10. 43. Gal. 2. 16. Phil. 3. 9

Q. *How is Juſtification an act of Gods free Grace?*

A. Although Chriſt by his obedience
nd death, did make a proper, real, and
ull ſatisfaction to Gods juſtice, in the
ehalf of them that are juſtified *c*, yet, in
s much as God accepteth the ſatisfacti-
n from a Surety, which he might have
emanded of them, did provide this
urety, his own only Son *d*, imputing

c Rom. 5. 8, 9, 10, 19. *d* 1 Tim. 2. 5, 6. Heb. 10. 10. Mat.
. 28. Dan. 9 24, 26 Iſa. 53. 4, 5, 6, 10, 11, 12. Heb. 7. 22.
om. 8. 32. 1 Pet. 1. 18, 19.

his righteouſneſs to them *e*, & requiri
nothing of them for their juſtificatio
out faith *f*, which alſo is his gift *g*, the
juſtification is to them of free grace
e 2 Cor. 5. v. 21. *f* Rom. 3, 24, 25. *g* Eph 2. 8. *h* Eph. 1.

Q. *What is juſtifying Faith?*

A. Juſtifying Faith is a ſaving grace
wrought in the heart of a ſinner by th
ſpirit *k*, and Word of God *l*, whereby
being convinced of his ſin and miſer
and of the diſability in himſelf & all
ther creatures to recover him out
his loſt condition *m*, not only aſſente
to the truth of the promiſe of the Go
pel *n*, but receiveth and reſteth upo
Chriſt, & his righteouſneſs therein he
forth, for pardon of ſin *o*, and for th
accepting and accounting of his perſo
righteous in the ſight of *God* for ſalv
tion *p*.

i Heb. 10. 39. *k* 2 Cor. 4. 13. Eph. 1. 17, 18, 19. *l* Ro
10. 14. *m* Acts 2. 37. & 16. v. 30, John. 16. 8, 9. Rom.
6. Eph. 2. 1. Acts 4. 12. *n* Eph. 1. 13. *o* Joh. 1. 12. A
16. 31, & 10. v. 43. *p* Phil. 3. 9. Acts 15. 11.

Q. *How doth Faith juſtifie a ſinner
the ſight of God?*

A. Faith juſtifies a ſinner in the ſig

f God, not becauſe of thoſe other gra-
es which do always accompany it, or
f good works that are the fruits of
q, nor as if the grace of faith, or any
ct thereof were imputed to him for his
uſtification r, but only as it is an in-
rument, by which he receiveth & ap-
lyeth Chriſt & his righteouſneſs ſ.

Gal. 3. 11. Rom. 3. 28. r Rom. 4. 5. Rom. 10. 10.
oh. 1. 12. Phil. 3. v. 9. Galat. 2. ver. 16.

Q. *What is Adoption?*

A. Adoption is an act of the free grace
f God t, in and for his only Son Jeſus
hriſt u; whereby all thoſe that are ju-
ified are received into the number of
is children w, have his name put upon
hem x, the Spirit of his Son given to
hem y, are under his fatherly care and
iſpenſation z, admitted to all the liber-
ies and priviledges of the Sons of God,
ade heirs of all the promiſes, and fel-
w-heirs with Chriſt in glory a.

t Joh. 3. 1. u Eph. 1. 5. Gal. 4. 4. 5. w Rom. 8. 15. x 2
or. 6. 18. Rev. 3. 12. y Gal. 4. 6. z Pſ. 103. 13. Prov. 14.
r. 26. Matth. 6. v. 32. a Hebr. 6. 12. Rom. 8. ver. 17.

Q. *What is Sanctification?*

A. Sanctification is a work of Gods
race, whereby they, whom *God* hath

before the foundation of the World chosen to be holy; are in time, through the powerful operation of his Spirit *b*, applying the death and resurrection of Christ unto them *c*, renewed in the whole man after the Image of God *d*, having the seeds of repentance unto life, and of all other saving graces put into their hearts *e*, and those graces so stirred up, increased and strengthned *f*, as that they more and more dye unto sin, and rise unto newness of life *g*.

b Eph. 3. 4. 1 Cor. 7. 11, 2 Thess. 2. 13. *c* Rom. 6. v. 4, 5, 6. *d* Eph. 4. 23, 24. *e* Acts 11. 18. 1 John. 3. 9. *f* Jude v. 20. Heb. 6. 11, 12. Eph. 3. 16, to 19. Col. 1. 10, 11. *g* Rom. 6. 4, 6, 14. Gal. 5. 24.

Q What is Repentance unto life?

A, Repentance unto life, is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, & Word of God *k*, Whereby out of the sight and sense not only of the danger *l*, but also of the filthiness & odiousness of his sins *m*, and upon the apprehension of Gods mercy in Christ, to such as are penitent *n*, he so grieves for

h 2 Tim 2. 25. *i* Zech. 12. 10. *k* Acts 11. 18. 20. 21. *l* Ezek. 18. 28, 30, 32. Luke 15. 17, 18. Hos. 2. 6, 7. *m* Ezek. 36. 31. 16. 30. 22. *n* Joel 2. v. 12. 13.

o, &

& hates his sins *p*, as that he turns from them all to God *q*, purposing & endeavouring constantly to walk with him in all the ways of new Obedience *r*.

o Jer. 31. 18, 19. *p* 1 Cor. 7. 11. *q* Act. 26. 18. Ezek. 4. 6. 1 Kings 8. 47, 48. *r* Psal. 119. v. 6, 59, 128. Luke 1. 16. Kings 3. 25.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification *s*, yet they differ, in that God in Justification imputeth the Righteousness of Christ *t*, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof *u*; in the former sin is pardoned *w*, in the other it is subdued *x*: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*: the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

s 1 Cor. 6. 11. & 1. 30. *t* Rom. 4. 6, 8. *u* Ezek. 36. 27. *w* Rom. 3. 24, 25. *x* Rom. 6. 6, 14. *y* Rom. 8. 33, 34. *z* 1 Joh. 2. 12, 13, 14. Heb. 5. 12, 13, 14. *a* 1 John 1. 8, 10. 2 Cor. 7. 1. Phil. 3. 12, 13, 14.

Q. Whence ariseth the imperfection of Sanctification in believers?

A. The imperfection of Sanctificatio in believers, ariſeth from the remnan of ſin abiding in every part of them, an the perpetual luſtings of the flesh again the Spirit, whereby they are often foile with temptations, and fall into many ſin *c*, are hindred in all their ſpiritual ſervice *d*, and their beſt works are imperfect, & defiled in the ſight of God *e*,

c Rom. 7. 18, 23. Mark. 14. 66. to the end. Gal. 2. 11, *d* Heb. 12. 1, *e* Iſ. 64. 6. Exod. 28. 8.

Q. *May not true believers by reaſon their imperfections, and the many tempta tions and ſins they are overtaken with, fa away from the ſtate of Grace?*

A. True believers, by reaſon of th unchangeable love of God *f*, & his Decre and Covenant to give them perſeveranc *g*, their inſeparable union with Chriſt *h* his continual interceſſion for them *i* and the Spirit and ſeed of God abiding i them *k*, can neither totally nor finally fa away from the ſtate of grace *l*, but ar kept by the power of God through fait unto ſalvation *m*.

f Jer. 31. 3. *g* 2 Tim. 2. 19. Heb. 13. 20, 21. 2 Sam. 23. *h* 1 Cor. 1. 8, 9. *i* Heb. 7. 25. Luk. 22. 32. *k* 1 Iohn. 9. & 2. 27. *l* Jer. 32. 40. Iohn. 10. 28. *m* 1 Pet. 1. 5.

Q. *Can true believers be infallibly aſ-*
ured, that they are in the eſtate of grace,
nd that they ſhall perſevere therein unto
alvation?

A. Such as truly believe in Chriſt, & ndeavour to walk in all good conſcience efore him *n* may without extraordinary evelation, by faith grounded upon the uth of Gods promiſes, & by the Spirit nabling them to diſcern in themſelves hoſe graces to which the promiſes of li- are made *o*, & bearing witneſs with heir ſpirits, that they are the children f *God p*, be infallibly aſſured that they re in the eſtate of grace, & ſhall perſeve- e therein unto ſalvation *q*.

n 1 John 2. 3. *o* 1 Cor. 2. 12. 1 Ioh. 3. 14, to 24. 1 Iohn .13, 16. Heb. 6. 11, 12. *p* Rom. 8. 16, *q* 1 John. 5. 13.

Q. *Are all true believers at all times aſ-*
ured of their preſent being in the eſtate of
race, and that they ſhall be ſaved?

A. Aſſurance of grace & ſalvation not eing of the eſſence of faith *r*, true be- ievers may wait long before they obtain t *ſ*, & after the enjoyment thereof may ave it weakned and intermitted through

r Eph. 1. 13. *ſ* Iſ. 50, 10. Pſ, 88. throughout.

mani-

manifold diſtempers, ſins, temptatio
and deſertions *t*: yet are they never l
without ſuch a preſence and ſupport
the Spirit of God as keeps them fro
falling into utter deſpair *u*.

t Pſ. 77. 1, to 12. Can. 5. 2, 3, 6. Pſ. 51. 8, 12, & 31. 2
22, 2. *u* 1 John 3. 9. Iob 13. 15. Pſ. 73. 15, 23. Iſ. 5
to 10.

Q. *What is the communion in Glor
which the members of the inviſible Chur
have with Chriſt?*

A. The Communion in glory whi
the members of the inviſible Chur
have with Chriſt, is in this life *w*, in
mediately after death *x*, & at laſt pe
fected at the reſurrection and day
Judgment *y*.

w 2 Cor. 3 18. *x* Luke 23. 43. *y* 1 Theſſ. 4. 17.

Q. *What is the comunion in glory wi
Chriſt which the members of the inviſib
Church enjoy in this life?*

A. The members of the inviſib
Church have communicated unto the
in this life, the firſt fruits of glory wit
Chriſt, as they are the members of hi
their Head, and ſo, in him are intereſte
in that glory which he is fully poſſeſſe

, and; as an earnest thereof, enjoy the
e of Gods love *a*, peace of conscience,
in the holy Ghost, and hope of glory
s on the contrary, the sense of Gods
enging wrath, horror of conscience,
a fearful expectation of judgement,
to the wicked the beginning of their
ments which they shall endure after
th *c*.

ph. 2. 5, 6. *a* Rom. 5. 5. w th. 2 Cor. 1, 22. *b* Rom.
2. & 14. 17. *c* Gen. 4. 14. Mat. 27. v. 4. Heb. 10.
om. 2. 9. Mark. 9. 44.

Q. *Shall all men die?*

A. Death being threatned as the wa-
s of sin *d*, it is appointed unto all
n once to die *e*, for that all have
ned *f*.

Rom. 6. 23. *e* Heb. 9. 27. *f* Rom. 5. 12.

Q. *Death being the wages of sin why are*
the righteous delivered from death, se
g all their sins are forgiven in Christ?

A. The righteous shall be delivered
m death it self at the last day, and
n in death, are delivered from the
ng and curse of it *g*, so that, although
y die, yet it is out of Gods love *h*,

1 Cor. 15. 26, 55. Heb. 2. 15. *b* Isa. 57. 1, 2. 2 Kings
0.

to

to free them perfectly from sin and m
sery *i*, and to make them capable
further communion with Christ in gl
ry, which they then enter upon *k*.

i Revel. 14. 13. Ephes 5. 27. *k* Luke 23. 43. Ph
1. 23.

Q. *What is the communion in glory wi
Christ, which the members of the invisib
Church enjoy immediately after death?*

A. The communion in glory wit
Christ, which the members of the inv
sible Church enjoy immediately aft
death, is, in that their Souls are the
made perfect in holiness *l*, and receive
into the highest heavens *m*, where the
behold the face of God in light an
glory *n*, waiting for the full redemp
tion of their bodies *o*, which even i
death continue united to Christ *p*, an
rest in their graves as in their beds *q*, ti
at the last day they be again united t
their souls *r*; whereas the souls of th
wicked are at death cast into hell, whe
they remain in torments and utter dark

l Heb. 12. 23. *m* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. with
3. 21. and Eph. 4. 10. *n* 1 John 3. 2. 1 Cor. 13. 12. *o* Ro
8. 23 Ps. 16. 9. *p* 1 Thess. 4. 14. *q* Is 57. 2. *r* Job. 1
20, 27.

ness

s, and their bodies kept in their gra-
, as in their priſons, till the reſurre-
on and judgment of the great day *ſ*.
Luke 24. 23, 24. Acts 1. 25. Jude v. 6. 7.

Q. What are we to believe concerning
Reſurrection?

A. We are to believe that at the laſt day
ere ſhall be a general reſurrection of
e dead, both of the juſt and unjuſt *t*,
hen they that are then found alive,
all in a moment be changed, and the
ſame bodies of the dead which were
d in the grave being then again united
their ſouls for ever, ſhall be raiſed up
the power of Chriſt *u*; the bodys of
e juſt by the Spirit of *Chriſt* and by the
rtue of his reſurrection, as their head,
all be raiſed in power, ſpiritual, in-
rruptible, and made like to his glorious
dy *w*; and the bodies of the wicked
ll be raiſed up in dishonour by him, as
offended judge *x*.

Acts 24. 15. *u* 1 Cor. 15. 51, 52, 53. 1 Theſſ. 4. 15, 16,
John. 5. 28, 29. *w* 1 Cor. 15. 21, to 24. & 43. 44. Phil.
. *x* John. 5. 27 to 29. Mat. 25. 33.

Q. What ſhall immediatly follow after
Reſurrection?

A. Immediately after the resurrecti
shall follow the general & final judgme
of Angels and men *y*, the day & ho
whereof no man knoweth, that all m
watch and pray, and be ever ready for t
coming of the Lord *z*.

y 2 Pet. 2. 4. Jude v. 6. 7, 14, 15, Mat. 25. 46. *z* Mat.
24. 36, 42, 44. Luke. 21. 35, 36.

Q. *What shall be done to the wicked at the day of judgement?*

A. At the day of judgement the wic
ed shall be set on Christs left hand *a*,
upon clear evidence, & full conviction
their own consciences *b*, shall have t
fearful, but just sentence of condem
tion pronounced against them *c*; and th
rupon shall be cast out from the favou
ble presence of God, and the glorious
lowship with Christ, his Saints, a
all his holy Angels, into hell, to be pu
shed with unspeakable torments, both
body and soul, with the Devil and
Angels for ever *d*.

a Mat. 25. 33 *b* Rom. 2. 15, 16. *c* Mat. 25, v. 41, 42
d Luk. 16. 26. 2 Thess. 1. 8, 9.

Q. *What shall be done to the right at the day of judgment?*

A. At the day of judgment, the righ-
ous being caught up to Christ in the
uds *e*, shall be set on his right hand
d there openly acknowledged, and ac-
itted *f*, shall joyn with him in the jud-
ng of reprobate Angels and Men *g*, and
all be received into heaven *h*, where
ey shall be fully and for ever fred from
sin and misery *i*, filled with unconcei-
ble joyes *k*, made perfectly holy and
ppy both in body and soul, in the com-
ny of innumerable Saints, and holy An-
ls *l*, but especially, in the immediate
ion and fruition of God, the Father
our Lord Jesus Christ, and of the holy
irit, to all eternity *m*, And this is the
rfect and full communion which the
embers of the invisible Church shall
joy with Christ in glory, at the retur-
ction and day of judgment.

1 Thess. 4. 17. *f* Mat. 25. 3. & 10. 32. *g* 1 Cor. 6. 2, 3.
atth. 25 34. 46. *h* Eph. 5. 27. Rev. 14. 13 *i* Psal. 16. 11.
eb. 11. 2, 23. *m* 1 John. 3. 2. 1 Cor. 13. 12. 1 Thess. 4.
18.

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wing seen, what the Scriptures princi-
pally teach us to believe concerning God;

it follows to consider, what they req
as the duty of Man.

Q. WHat is the duty that God req*reth of Man?*

A. The duty which God requireth man, is obedience to his revealed will

n Rom 11. 1, 2 Micah 6. 8 1 Sam. 15. 22.

Q. *What did God at first reveal u*
Man, as the rule of his obedience?

A. The rule of obedience revealed *Adam* in the estate of innocency, and all mankind in him. beside a special co mand not to eat of the fruit of the tree of the knowledge of good and evil, w the Moral Law *o*.

o Gen. 1. 26, 27. Rom. 2. 14, 15. Rom. 10, 5. Gen. 2.

Q. *What is the Moral Law?*

A. The Moral Law is the declarati of the will of God to Mankind, direct and binding every one to personal, perf and perpetual conformity and obedie thereunto, in the frame and disposit of the whole Man, soul & body *p*, and performance of all those duties of ho nes and righteousnes which he owe to God and Man *q*; promising life up

p Deut. 5. 1, 2, 3, 31, 33. Luk. 10. 26, 27. Gal. 3. v. 1 Thess. 5. 23. *q* Luke 1. 75. Acts 24. 26.

he fulfilling, and threatning death upon he breach of it *r*.

r Rom. 10. 5. Gal. 3. 10, 12.

Q. *Is there any use of the Moral Law o man since the fall.*

A. Although no man since the fall can ttain to righteousnes and life by the Moal law *s*, yet there is a great use thereof, s well common to all men, as peculiar ither to the unregenerate, or the regeerate *t*.

s Rom. 8. 3. Gal. 2. 16. *t* 1 Tim. 1. 8.

Q. *Of what use is the Moral law to all nen?*

A. The Moral law is of use to all men, o inform them of the holy nature and ill of *God u*, & of their duty, binding hem to walk accordingly *w*, to convince hem of their disability to keep it, and of he sinful pollution of their nature, hearts, lives *x*, to humble them in sense of their n and misery *y*, and thereby help them to clearer sight of the need they have of Christ *z*, and of the perfection of his obeience *a*,

u Lev. 11. 44, 45. Lev. 20. 7, 8. Rom. 7. v. 12. *w* Mich. 8. Jam. 2. 10, 11. *x* Ps. 19. v. 11, 12. Rom. 3. 20. Rom. 7. *y* Rom. 3. 9, 23. *z* Gal. 3. v. 21, 22. *a* Rom. 10. 4.

Q. *What particular use is there of the Moral Law to unregenerate men?*

A. The Moral law is of use to unregenerate men, to awaken their conscience to fly from wrath to come *b*, and to drive them to Christ *c*; or upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

b 1 Tim. 1. 9, 10. *c* Gal. 3. 24. *d* Rom. 1. 20. with Rom. 2. 15. *e* Gal. 3. 10.

Q. *What special use is there of the Moral Law to the regenerate?*

A. Although they that are regenerate and believe in *Christ*, be delivered from the moral law as a covenant of works *f*, so as thereby they are neither justified *g* nor condemned *h*: yet, beside the general uses thereof common to them with all men, it is of special use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, & for their good *i*: and thereby to provoke them to more thankfulness *k*, and to express the same in their

f Rom. 6. 14. & 7. 4, 6. Gal. 4. 4, 5. *g* Rom. 3. v. 2
h Gal. 5. 23. Rom. 8. 1. *i* Rom. 7. 24, 25. Gal. 3. 13.
Rom. 8. 3, 4. *k* Luke 1. 68, 69, 74, 75. Col. 1. 12, 13, 14

gre

greater care to conform themselves thereunto as the rule of their obedience *l*.

l Rom. 7. 22. & 12. 2. Tit. 2. 11, to 14.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount *Sinai*, and written by him in two Tables of stone *m*, & are recorded in the 20 Chapter of *Exodus*; the four first Commandments containing our duty to God; and the other six our duty to Man *n*.

m Deut. 10. 4. Exod. 34. 1, 2, 3, 4 *n* Mat. 22. v. 37. to 40.

Q. *What rules are to be observed for the right understanding of the ten Commandments?*

A For the right understanding of the ten Commandments, these rules are to be observed.

1 That the law is perfect, & binds every one to full conformity in the whole man, unto the righteousness thereof, & to entire obedience for ever; so, as to require the utmost perfection in every duty, and to forbid the least degree of every

ſin *o*.

o Pſ. 19. 7. Jam. 2. 10. Matt. 5. 21. to the end.

2. That it is ſpiritual, and ſo reacheth the underſtanding, will, affections, and all other powers of the ſoul, as well as words, works, & geſtures *p*.

p Rom. 7. 14. Deut. 6. 5. with Matt. 22 37, 38, 39. Matt. 21, 22, 27, 28. 36. to the end.

3. That one & the ſame thing in diverſe reſpects is required or forbidden in ſeveral Commandments *q*.

q Col. 3, 5. Amos 8. 5. Prov. 1. 19. 1 Tim. 6. 10.

4. That, as, where a duty is commanded, the contrary ſin is forbidden *r*; & where a ſin is forbidden, the contrary duty is commanded *ſ*: ſo where a promiſe is annexed, the contrary threatning is included *t*; & where a threatning is annexed, the contrary promiſe is included *u*.

r Iſai 58. 13. Deut. 6. 13. with Matt. 4. 9. 10. Matth. 4, 5, 6. *ſ* Matth. 5. 21. to 25. Eph. 4. 28. *t* Exod. 20. 12. with Prov 30 17. *u* Jer. 18. 7, 8. Ex. 20. 7. with Pſalm 1 1, 4. 5. & Pſalm. 24. 4, 5.

5. That, what God forbids, is at no time to be done *w*; what he commands, is alwayes our duty *x*; & yet every particular duty is not to be done at all times *y*.

w Job 13. 7, 8. Rom. 3. 8. Job. 36. 21. Heb. 11. 25. *x* Deut. 4. 8, 9. *y* Matt. 12. 7.

6. That, under one ſin or duty, all of the ſame

me kind are forbidden or commanded, gether with all the cauſes, means, occaſions, and appearances thereof, & provocations thereunto *z*.

z Matth. 5. 21, 22, 27. 28. Matth. 15. 4, 5, 6. Heb. 10. 24, Theſſal. 5. 22, Jude ver. 23. Gal. 5. 16. Coloſſ. 3. 21.

7. That, what is forbidden or commanded to our ſelves, we are bound according to our places, to endeavour that may be avoided, or performed by others, according to the duty of their places *a*.

a Exod. 10. 10. Levit. 19. 17. Geneſ. 18. 19. Joſh. 24. Deut. 6. 6, 7.

8. That, in what is commanded to others, we are bound according to our places and callings to be helpful to them *b*; to take heed of partaking with others what is forbidden them *c*.

b 2 Cor 1. 24. *c* 1 Tim 5. 22. Eph. 5. 11.

Q. What ſpecial things are we to conſider in the ten Commandments?

A. We are to conſider in the ten Commandments, the Preface, the Subſtance of the Commandments themſelves, & ſeveral reaſons annexed to ſome of them, the more to enforce them.

Q. What is the Preface to the Commandments? *A.* The

A. The Preface to the Commandments is contained in these words [*I am the Lord thy God, which have brought thee out of the land of Egypt; out of the house of bondage d*] where in God manifesteth his soveraignty, as being *Jehovah* the eternal, immutable, & Almighty God *e*, having his Being in and of himself, and giving Being to all his words *g* and works and that he is a God in Covenant *h*, as with *Israel* of old, so with all his people *i*, who as he brought them out of the bondage in *Egypt*, so he delivereth us from our spiritual thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandments

d Exodus 20. 2. *e* Isa. 44. 6. *f* Exodus 3. 14 Exodus 3. *h* Act. 17. 24, 28; *i* Gen. 17. 7. with Rom. 3. 29. *k* Luke 3. 74, 75. *l* 1 Pet. 1 v. 15, 16, 17, 18 Lev. 18, 20 & 19.

Q. *What is the sum of the four Commandments, which contain our duty to God?*

A. The sum of the four Commandments containing our Duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind *m*.

m Luke 10. 27.

Q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before me n.*

n Exod. 20 3.

Q. *What are the duties required in the first commandment?*

A. The duties required in the first Commandment, are the knowing and acknowledging of *God* to be the only true *God*, & our *God o*, & to worship & glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honouring *u*, adoring *w*, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise and thanks *h*, and yielding all obedience and submission to him with the whole man *i*, being careful in all things to please him *k*, & sorrowful when any thing he is offended *l*, and walking humbly with him *m*.

o 1 Chr. 28. 9. Deut. 26. 17. Isa. 34. 10; Jer. 14. 22. *p* Ps. 6, 7. Mat. 4. 10. Ps. 29. 2. *q* Mal. 3. 16. *r* Ps. 63. 6, *s* Ec. 12. *t* Ps. 71. 19. *u* Mal. 1. 6. *w* Isa. 45. 23. *x* Josh. 24, 15, *y* Deut. 6. 5. *z* Ps. 73. 25. *a* Is. 8, 13. *b* Exod. 14. 31. *c* Isa. 50. 10. *d* Ps 130. 7. *e* Ps. 37. 4. *f* Ps. 32. 11. *g* Rom. 12. 11. with Num. 25. 11. *h* Phil. 4. 6. *i* Jer. 7. 23. Lam. 4. 7. *k* Ioh. 3. 22. 1 Ioh. 3. 22. *l* Jer. 31. 18. *m* Mich. 6. 8.

Q. What

Q. *What are the sins forbidden in th first Commandment?*

A. The sins forbidden *in* the first Com mandment, are, Atheism, in denying, o not having a God *n*; Idolatry, in having or worshipping more Gods than one, o any with, or in stead of the true God the not having and avouching him fo God, and our God *p*; the omission or ne glect of any thing due to him required i this Commandment *q*: ignorance *r*, fo getfulness *s*, misapprehensions *t*, false o pinions *u*, unworthy & wicked though of him *w*, bold & curious searching int his secrets *x*, all prophanness *y*, hatr of God *z*, self-love *a*, self-seeking *b*, a all other inordinate and immoderate se ting of our mind, will, or affections upo others things, and taking them off fro him in whole or in part *c*: vain credu ty *d* unbelief *e*, heresie *f*, misbelief distr

n Psa. 14. 1. Eph. 2. 12. *o* Jer. 2. 27, 28. with 1 The 9. *p* Psa. 81. 11. *q* Isa. 43. 22, 23, 24. *r* Jer. 4. 22. Hos. 4 *s* Jer. 2. 32. *t* Act. 17. 23, 29. *u* Isai. 40. 18. *w* Psa. 50. *x* Deut. 29. 29. *y* Tit. 1. 10. Heb. 12. 16. *z* Rom. 1 *a* 2 Tim. 3. 2. *b* Phil. 2. 21. *c* 1 Joh. 2. 15, 16. 1 Sa 29. Col. 3. 2, 5. *d* 1 John 4. ver 1. *e* Heb. 3. 12. *f* Ga 20. Titus 3. 10. *g* Acts 26. 9.

ſtruſt *h*, deſpair *i*, incorrigibleneſs *k*, ſenſibleneſs under judgments *l*, hard-eſs of heart *m*, pride *n*, preſumption *o*, rnal ſecurity *p*, tempting of God *q*; ing unlawful means *r*; and truſting in wful means *ſ*; carnal delights and joys *t*, rrupt, blind and indiſcreet zeal *u*; luke-armneſs *w*, and deadneſs in the things f God *x*; eſtranging our ſelves, and oſtatizing from God *y*; praying, or iving any Religious Worship to Saints, ngels, or any other creatures *z*; all ompacts and conſulting with the De-il *a*, and hearkning to his ſuggeſtions *b*; aking men the Lords of our Faith & onſcience *c*; ſlighting & deſpiſing God nd his commands *d*; reſiſting and grie-ing of his Spirit *e*; diſcontent and im-atience at his diſpenſations; charging im foolishly for the evils he inflicts on

h Pſal. 78. 22. *i* Gen 4. 13. *k* Ier. 5. v. 3. *l* Iſa. 42. 5. *m* Rom. 2. 5. *n* Ier. 13. 15. *o* Pſ. 19. 13. *p* Zep. 1. 12. Mat. 4. 7. *r* Rom. 3. 8. *ſ* Jer. 17. 5. *t* 2 Tim. 3. 4. *u* Gal. 4. 17. Ioh. 16. 2. Rom. 10. 2. Luke 9. 54, 55. *w* Rev. 3. 16. *x* Rev. 3. 1. *y* Ezek. 14 5. Iſa. 1. 4, 5. *z* Rom. 10. 13, 14. Hoſ. 4. v. 12. Act. 10. 25, 26. Rev. 19. 10. Mat 4. 10. Col. 2. 18. Rom 1. 15. *a* Lev. 20. 6. 1 Sam 28. 7, 11. with Chr. 10. 13, 14. *b* Act 5. 3. *c* 2 Cor. 1. v. 24. Mat. 23. 9. Deut. 32. 15. 2 Sam. 12. 9. Pro. 13. 13. *e* Act. 7. 51. Eph. 4. 30.

us *f*; and aſcribing the praiſe of any goo
we either are, have, or can do, to Fo
tune *g*, Idols *h*, our ſelves *i*, or any oth
creature *k*.

f Pſ. 73. v. 2, 3. 14, 15, 22. *g* 1 Sam. 6. 7, 8, 9. *h* D
5. 23. *i* Deut. 8 17. Dan. 4. 30. *k* Hab. 1. 16.

*Q. What are we eſpecially taught
theſe words* [Before me] *in the firſt Com
mandment?*

A. Theſe words [*Before me*] or befo
my face, in the firſt commandment
teach us, that God, who ſeeth all thing
takes ſpecial notice of, and is much di
pleaſed with the ſin of having any oth
God; that ſo it may be an argument t
diſwade from it, and to aggravate it, a
a moſt impudent provocation *l*: as alſo t
perſwade us to do, as in his ſervice *m*.

l Ezek. 8. 5. to the end Pſ. 44. 20, 21. *m* 1 Chr. 28. v.

Q. Which is the ſecond Commandmen

A. The ſecond Commandment is
*Thou ſhalt not make unto thee any grave
image, or any likeneſs* of any thing that
*in heaven above, or that is in the eart
beneath, or that it in the waters under th
earth; thou ſhalt not bow down thy ſelf t
them, nor ſerve them: For the Lord th*

Go

od am *a jealous God, viſiting the iniquities of the Fathers upon the Children, nto the third and fourth* generation *of em that hate Me, and ſhewing mercy nto thouſands of them that love Me, and ep My Commandments* n.

n Exodus 20. 4, 5, 6.

Q. What are the duties required in the cond Commandment?

A. The duties required in the ſecond ommandment, are, the receiving, obrving, and keeping pure and intire all ich religious Worſhip and Ordinances s God hath inſtituted in his word *o*; parcularly prayer and thankſgiving in the ame of Chriſt *p*, the reading, preaching, nd hearing the Word *q*, the adminiſtraon and receiving of the Sacraments *r*, hurch-government and Diſcipline *ſ*, he Miniſtery and maintenance thereof *t*, eligious faſting *u*, ſwearing by the Naie of God *w*, and vowing unto him *x*;

o Deut. 32. 46, 47. Mat. 28. 20. Act. 2. 42. 1 Tim. 6. 13. 4. *p* Phil. 4. 6. ph. 5. 20. *q* Deut. 17. 18, 19. Acts 15. 21. Tim. 4. 2. 1 Tim. 1. 21, 22. *r* Matth. 28. 19. 1 Cor. 11. 23. 30. *ſ* Mat. 18. 15, 16, 17. & 16. v. 12. 1 Cor. 5. chapt. 12. v. 28. *t* ph. 4. 11, 12. 1 Tim. 5. 17, 18. 1 Cor. 9. 7, 15. *u* Ioel 2. 12, 13. 1 Cor. 7. 5. *w* Deut. 6. v. 13. Iſai. 19. 21. Pſ. 76. 11.

as also the disapproving, detesting, o
posing all false worship *y*; and accordi
to each ones place and calling removi
it, and all monuments of Idolatry *z*.

y Acts 17. 16, 17. Psal. 16. 4. *z* Deut. 7. 5. Isai. 30. 22.

*Q. What are the sins forbidden in t
second Commandment?*

A. The sins forbidden in the seco
Commandment, are all devising *a*, cou
selling *b*, commanding *c*, using *d*, & an
ways approving any religious worshi
not instituted by God himself *e*; toler
ting a false religion *f*, the making any r
presentation of God, of all, or of any
the three Persons, either inwardly in ou
mind, or outwardly, in any kind of Ima
ge; or likewise of any Creature what
soever *g*, all worshipping of it *h*, or Go
in it, or by it *i*, the making of any repre
sentation of feigned Deities *k*, and a
worship of them, or service belongin
to them *l*, all superstitious devices *m*, co

a Num. 15. 39. *b* Deut. 13. 6, 7, 8. *c* Hos. 5. 11. Mich.
16. *d* 1 Kings 11 33. *e* Deut. 12. 30, 31, 32. *f* Deuter. 1
6, to 12. Zech. 13. 2, 3. Rev. 2. 2. 14, 15, 20. & 17. 12,
17. *g* Deut. 4. 15. to 19. Acts 17. 29. Rom. 21. 22, 23,
h Dan. 3. 18. Gal. 4. 8. *i* Exod. 32. 5. *k* Exod. 32. 8. *l* 1 Kin
18. 26, 28. Isa. 65. 12. *m* Acts 17. v. 22. Col. 2. 21, 22, 23

ruptin

upting the worſhip of God *n*, adding to t, taking from it *o*, whether invented nd taken up of our ſelves *p*, or received y tradition from others *q*, though under the title of antiquity *r*, cuſtom *ſ*, devotion *t*, good intent, or any other pretence whatſoever *u*, ſimony *w*, ſacrilege , all neglect *y*, comtempt *z*, hindering. , & oppoſing the Worſhip & Ordinances which *God* hath appointed *b*.

n Mal. 1. 7, 8, 14. *o* Deut. 4. 2. *p* Pſ. 106. 39. *q* Mat. 5. 9. *r* 1 Pet. 1. 18. *ſ* Jer. 44. v, 17. *t* Iſa. 65. 3, 4, 5. al. 1. 13, 14. *u* 1 Sam. 15. 21. *w* Act. 8. 18. *x* Rom. 2. 2. Mat. 3. 8. *y* Exod. 4. 24, 25. *z* Mat. 22, 5. Mal. 1. v. 13. *a* Mat. 23. 13. *b* Act 13. 44, 45. 1 Theſ. 2. v. 15, 16.

Q. What are the reaſons annexed to the ſecond Commandment, the more to enforce it?

A. The reaſons annexed to the ſecond Commandment, the more to enforce t, contained in theſe words [*For I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, unto the third & fourth generation, of them that hate me; & ſhewing mercy unto thouſands, of them that love me, and keep my Commandments. c*] are beſide Gods

c Exod. 20. 5, 6.

ſoveraignty over us, and propriety in us *d*, his fervent zeal for his own worſhip, *e*, and his revengeful indignation againſt all falſe worſhip, as being a ſpiritual whoredom *f*; accounting the breakers of this Commandment ſuch as hate him, and threatning to punish them unto divers generations *g*, and eſteeming the obſervers of it, ſuch as love him, and keep his Commandments, and promiſing mercy to them unto many generations *h*.

d Pſ. 45. 11. Rev. 15. 3, 4. *e* Ex. 34. 13, 14. *f* 1 Cor. 10. 20, 21, 22. Jer. 7. 18, 19. 20. Ezek. 16. 26, 27. Deut. 32. 16, to 20. *g* Hoſ. 2. 2, to 4. *h* Deut. 5. 29.

Q. Which is the third Commandment?

A. The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh His Name in* vain *i*. Exod. 20. 7.

Q. What is required in the third Commandment?

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sa-

k Mat. 6. 9. Deut. 28. 58. Pſ. 29. 2. & 68. 4. Rev. 15. 3, 4. *l* Mal. 1. 14. Eccleſ. 5. 1.

cra

aments *n*, prayer *o*, oaths *p*, vows *q*, lots his works *s*, & whatsoever else there is hereby he makes himself known, be olily and reverently used in thought *t*, editation *u*, word *w*, writing *x*, by an oly profession *y*, and answerable conver-tion *z*, to the glory of God *a*, and the ood of our selves *b*, and others *c*.

m Ps. 138. 2. *n* 1 Cor. 11. 24, 25, 28, 29. 1 Tim. 2. v. 8. Ier. 4. 2. *q* Eccl. 5. 2, 4, 5, 6. *r* Acts 1. v. 24, 26. Iob. 36. *s* Mal. 3. 16. *t* Ps. 8. throughout. *w* Col. 3. 17. Psal. 5. 1, 5. *x* Ps. 102. 18. *y* 1 Pet. 3. 15. Mich. 4. 5. *z* Phil. 27. *a* 1 Cor. 10. 35. *b* Ier. 32. 39. *c* 1 Pet. 2. 12.

Q. What are the sins forbidden in the hird Commandment?

A. The sins forbidden in the third Commandment are, the not using of Gods Name as is required *d*, & the abuse of it, in an ignorant *e*, vain *f*, irreverent, rofane *g*, superstitious *h*, or wicked men-ioning, or otherwise using his titles, at-ributes *i*, ordinances *k*, or works *l*, by laſphemy *m*, perjury *n*, all sinful cur-ings *o*, oaths *p*, vows *q* & lots *r*, viola-

d Malach. 2. 2. *e* Acts 17. 23. *f* Prov. 30. 9. *g* Mal. 1. 6, 7, 12, & 3. 14. *h* 1 Sam. 4. 3, 4, 5. Ier. 7. 4, 9, 10, 14, 31. Col. 2. 20, 21, 22, *i* 2 Kings 18. 30, 35. Exod. 5. 2. Ps. 139. 20. *k* Ps. 50. 16, 17. *l* Isai. 5. 12. *m* 2 Kin. 19. 22. Lev. 24. 11, *n* Zech. 5. v. 4. & 8. 17. *o* 1 Sam. 17. 43. 2 Sam. 16. 5. *p* Ier. 5. 7. & 23. 10. *q* Deut. 23. 18. Acts 23. v. 12. *r* Esther 3. 7. & 9. 24. Psalm 22. 18.

ting of our oaths & vows, if lawful *s*, fulfilling of them, if of things unlawful murmuring & quarreling at *u*, curio prying into *w*, and misapplying of Go decrees *x*, & providences *y*, misinterpr ting *z*, misapplying *a*, or any way pe verting the word, or any part of it *b*, profane jests *c*, curious or unprofitab questions, vain janglings, or the mai taining of false Doctrines *d*, abusing i the creatures, or any thing containe under the name of God, to charms or sinful lusts and practices *f*; the ma ligning *g*, scorning *h*, reviling *i*, or an ways opposing of Gods truth, grace, ways *k*; making profession of Religio in hyprocrisie, or for sinister ends *l*; be ing ashamed of it *m*, or a shame to it, b

s Psalm. 24. 4. Ezek. 17. 16, 18, 19. *t* Mark. 6. 2 1 Sam. 25. 22, 31, 33, 34. *u* Rom. 9, 14, 19, 20. *w* Deu 29. 29. *x* Rom. 3. 5, 7. & 6. 1. *y* Eccl. 8. 11. & 9. Psalm 34. throughout. *z* Mat. 5. 21. to the end. *a* Ezek. 13 22. *b* 2 Pet. 3. 16. Mat. 22. 24. to 31. *c* Isa. 11. 13. Je 23. 34. 36, 38. *d* 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20 2 Tim. 2. 14. Tit. 3. 9. *e* Deut. 18. 10. to 14. Acts 19. 1 *f* 2 Tim. 4. 3, 4. Rom. 13. 13, 14. 1 Kings 21. 9, 10. Jud v. 4. *g* Act. 13. 45. 1 Joh. 3. v. 12. *h* Psalm 1. 1. 2 Pet. 3 3. *i* 1 Pet. 4. 4. *k* Acts 13. 45, 46, 50. & 4. 18. & 19. 9 1 Thess. 2. 16. Heb. 10. 29. *l* 2 Tim. 3. 5. Mat. 23. 14. 6. 1, 2, 5, 16. *m* Mark 8. 38.

uncom

ncomformable *n*, unwiſe *o*, unfruitful *p* nd offenſive walking *q*, or backſliding om it *r*.

n Pſal. 73. 14, 15. *o* 1 Cor. 6. 5, 6, Epheſ. 5. 15, 19, 17. ſai. 5. 4. 2 Pet. 1. 8, 9. *q* Rom, 2. 23. 24. *r* Gal. 3. 1, 3. eb. 6. 6.

Q. What are the reaſons annexed to e third Commandment?

A. The reaſons annexed to the third ommandment in theſe words [*The* ORD *thy* God,] and [*For the* LORD *ill not hold him guiltleſſe that taketh his me in vain ſ*,] are: becauſe he is the ORD, and our God, and therefore is Name is not to be profaned, or any ay abuſed by us *t*, eſpecially becauſe e will be ſo far from acquitting and aring the tranſgreſſors of this Com- andment, as that he will not ſuffer em to eſcape his righteous judgment, albeit many ſuch eſcape the cenſures d puniſhments of men *w*.

ſ Exod. 20. 7. *t* Lev. 19. 12. *u* 2 k. 6 21. 22, 23. ut. 28 58, 59. Zec. 5, 2, 3, 4 *w* 1 Sam. 2 v 12. 17, 24. with 3. 13.

Q. Which is the fourth Comamndment?

A. The fourth Commandment is, *emember the Sabbath day to keep it holy*:

Six

Six days shalt thou labour, and do all th work: But the Seventh day is the Sabbat of the Lord thy God: in it *thou shalt not d any work, thou, nor thy son, nor thy daugh ter, thy man servant, nor thy maid ser vant, nor thy cattel, nor the stranger tha is within thy gates; for in six dayes th Lord made heaven and earth, the sea an all that in them is, and rested the sevent day, wherefore the Lord blessed the Sab bath day, and hallowed it* x.

x Exod. 20. 8, to 11.

Q. *What is required in the fourth Com mandment?*

A. The fourth Commandment re quireth of all men the sanctifying, o keeping holy to God, such set time a he hath appointed in his word; expres one whole day in seven, which was th seventh from the beginning of the worl to the resurrection of Christ, and the first day of the week ever since, and so t continue to the end of the world; which is the Christian Sabbath *y*, and in th New Testament called the *Lord's Day z*

y Deut. 5. 12, 13, 14. Gen. 2. 2, 3. 1 Cor. 16. v. 1, Acts 20. 7. Mar. 5. 17, 18. Isai. 56. 2, 4, 6, 7. z Rev. 1. 1

Q. Ho

Q. How is the Sabbath, or Lords day be ſanctified?

A. The Sabbath or Lords day is to e ſanctified by an holy reſting all the ay *a*, not only from ſuch works as are t all times ſinful, but even from ſuch orldly imployments and recreations as re on other dayes lawful *b*, and making our delight to ſpend the whole time except ſo much of it as is to be taken up n works of neceſſity and mercy *c*,) in he publick and private exerciſes of Gods vorship *d*: and to that end we are to repare our hearts, and with ſuch fore-ght, diligence, and moderation to diſpo-e and ſeaſonably to diſpatch our world-y buſineſs, that we may be the more free nd fit for the duties of that day *e*.

a Exod. 20. 8. to 10. *b* Exod. 16 25. to 28. Neh. 13, 15, to . Ierem. 17. 21, 22. *c* Matt. 12. 1, to 13. *d* Iſa. 58. 13. uke 4. 16. Acts 20. v. 7. 1 Cor. 16, v. 1, 2. Pſalm 92. title ai. 66. v. 23. Levitic. 23. v. 3. *e* Exodus 20. v. 8. Luke 23. r. 54, 56. Exod. 16. 22, 25, 26, 29. Neh. 13. v. 19.

Q. Why is the charge of keeping the Sabbath more eſpecially directed to governours of families and other ſuperiors?

A. The charge of keeping the Sabbath more eſpecially directed to governours of

of families and other ſuperiours, becau
they are bound not only to keep it then
ſelves, but to ſee that it be obſerved by
thoſe that are under their charge, and b
cauſe they are prone oft-times to hind
them with employments of their own
f Exod. 20. 10. Josh. 24. 15. Neh. 13. 15. 17. Jer. 17. 20,
22. Exod. 23. 12.

*Q. What are the ſins forbidden in t
fourth Commandment?*

A. The ſins forbidden in the four
Commandment are, all omiſſions
the duties required *g*, all careleſs, n
gligent and unprofitable performing
them, and being weary of them *h*;
profaning the day by idleneſs, and doi
that which is in it ſelf ſinful *i*; and by
needleſs works, words, and thoug
about our worldly imployments and r
creations *k*.

g Ezek. 22. 26. *h* Acts. 20. 7, 9 Ezek. 33. 30, 31, 32. A
8 5. Mal. 1. 13. *i* Ezek 23. 38. *k* Jer. 17. 24, 27. Isai. 58

*Q. What are the reaſons annexed
the fourth Commandment the more to
force it?*

A. The reaſons annexed to the fou
Commandment the more to enforce
are taken from the equity of it, God
ow

wing us ſix days of ſeven for our own
ffairs, & reſerving but one for himſelf,
n theſe words [*Six days ſhalt thou la-*
our, and do all thy work l,] from Gods
hallenging a ſpecial propriety in that day
The ſeventh day is the Sabbath of the
ORD thy GOD m,] from the example
f God, who *in ſix days made heaven*
nd earth, the ſea, and all that in them
, and reſted the ſeventh day: and from
hat bleſſing which *God* put upon that
y, not only in ſanctifying it to be a day
r his ſervice, but in ordaining it to be a
eans of bleſſing to us in our ſanctifying
; [*Wherefore the Lord bleſſed the Sab-*
th-day and hallowed it n.]

l Exod. 20. 9. *m* Exod. 20. 10. *n* Exod. 20. 11.

Q. Why is the word Remember *ſet in*
e begining of the fourth Commandment?

A. The word *Remember* is ſet in the
ginning of the fourth Command-
ent *o*, partly becauſe of the great be-
fit of remembring it; we being there-
helped in our preparation to keep it *p*,
d in keeping it, better to keep all the

o Exod. 20. 8. *p* Exod. 16. 23. Luk. 23. 54, 56. with *Mark*
15. 42. Neh. 13. 19.

reſt of the Commandments *q*, & to con
tinue a thankful remembrance of the two
great benefits of Creation, & Redem
ption, which contain a ſhort abridgme
of Religion *r*: and partly becauſe we a
very ready to forget it *ſ*, for that there
leſs light of nature for it *t*, and taht it re
ſtraineth our natural liberty in things
other times lawful *u*, that it cometh bu
once in ſeven days, and many world
buſineſſes come between, and too ofte
take off our minds from thinking of it
either to prepare for it, or to ſanctifie
w, & that Satan with his inſtrumen
much labour to blot out the glory, an
even the memory of it, to bring in a
irreligion and impiety *x*.

q Pſal. 92. title with v. 13. 14. *r* Ezek. 20. 12, 19, 20. *ſ* Gen. 2. verſ. 2, 3. Pſal. 118. 22, 24. with Acts 4. 10, 11. Rev. 1. *ſ* Ezek. 22. 26. *t* Neh. 9. 14. *u* Exod. 34. 21. *w* Deut. 5. 15. Amos 8. 5. *x* Lam. 1. 7. Jer. 17. 21, 22, 23. Neh. 13. to 21.

*Q. What it the ſum of the ſix Com
mandments, which contain our duty
man?*

A. The ſum of the ſix Comman
ments, which contain our duty to ma
is, to love our neighbour as our ſelf

y,

and to do to others what we would ave them do to us z.

y Mat. 22. 39. z Mat. 7. 18.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, *Hour thy father and thy mother, that thy ays may be long upon the land which the ord thy God giveth thee* a.

a Ex 20. 12.

Q. Who are meant by Father and Mother in the fifth Commandment.

A. By Father and Mother, in the fifth ommandment, are meant not only atural parents *b*, but all ſuperiours in e *c*, & gifts *d*, and eſpecially ſuch as by ods Ordinance are over us in place of uthority, whether in Family *e*, Church or Common wealth *g*.

b Pro. 23, 22, 25. Eph. 6. 1. 2. c 1 Tim. 5. 1. 2. d Gen. 4. 20. 21. Gen. 45. v. 8. e 2 Kings 5. 13. f 2 Kings 2. 12. & 13. 14. Gal. 4. 19. g Iſa. 49. 23.

Q. Why are Superiours ſtiled, Father and Mother?

A. Superiours are ſtiled Father and other, both to teach them in all duties wards their inferiours, like natural rents, to expreſs love and tenderneſs them, according to their ſeveral re-

lations *h*, and to work inferiours to a greater willingneſs and cheerfulneſs in performing their duties to their Superiours as to their parents *i*.

h Eph. 6. 1. 2 Cor. 12. 14. 1 Theſſ. 2, 7, 8, 11. Numb. 11. 11, 12. 12 Cor. 4. 14, 15, 16. 2 Kings 5. v. 25.

Q. *What is the general ſcope of the fifth commandment?*

A. The general ſcope of the fifth Commandment, is, the performance of thoſe duties which we mutually owe in our ſeveral relations, as Inferiours, Superiours, Equals *k*.

k Eph. 5. 21. 1 Pet. 2. 17. Rom. 12. 10.

Q. *What is the honour that Inferiours owe to their Superiours?*

A. The honour which inferiours owe to their Superiours, is all due reverence in heart *l*, word *m*, and behaviour *n*; prayer and thankſgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawful commands & counſels *q*, due ſubmiſſion to their corrections *r*, fidelity to *ſ*, defence

l Mal. 1. 6. Lev. 19. 3. *m* Prov. 31. 28. 1 Pet. 3. v. 6 *n* Levit. 19. 32. 1 Kings 2. 19. *o* 1 Tim. 2, 1, 2. *p* Heb. 13. 7. Phil. 3. 17. *q* Epheſ. 6. 1, to 7. 1 Pet. 2. 13, 14. Rom. 13. 1, 5. Heb. 13. 17. Pro. 4. 3, 4. & 23. 22. Exod. 18. 19, 24. *r* Heb. 12. 9. 1 Pet. 2. 18, 19, 20. *ſ* Tit. 2. 9, 10.

t, &

& maintenance of their perſons & au-
ority, according to their ſeveral ranks,
the nature of their places *u*, bearing
ith their infirmities, & covering them
love *w*, that ſo they may be an honour
them and to their government *x*.

t 1 Sam. 6. 15, 16 2 Sam. 18. 3. Eſth. 6. 2. *u* Mat. 22. 21. m. 13. 6, 7. 1 Tim. 5. 17, 18. Gal. 6. v 6. Gen. 45. 11. &. 12. *w* 1 Pet. 2. 18, Prov. 23. 22. Gen. 9. 23. *x* Pſ. 127. 4, 5. Prov. 31. 23.

Q. *What are the ſins of Inferiours a-
ainſt their Superiours?*

A. The ſins of Inferiours againſt their
uperiours, are all neglect of the duties
equired toward them *y*, envying at *z*,
ontempt of *a*, and Rebellion *b*, againſt
heir perſons *c*, and places *d*, in their
awful counſels *e*, commands and cor-
ections *f*, curſing, mocking *g*, and all
uch refractory and ſcandalous carriage,
s proues a ſhame & diſhonour to them
nd their Government *h*.

y Mat. 15, 4, 5, 6. *z* Num 11. 28, 29. *a* 1 Sam 8. 7. Iſa. 3. *b* 2 Sam. 15. 13 to 12. *c* Exod 21. 15. 1 Sam. 10. 27. Sam. 2. 25. *f* Deut. 21. 18, to 21. *g* Prov. 30 11, 17. Prov. 19. 26.

Q. *What is required of Superiours to-
ard their inferiours?*

A. It is required of Superiours, ac-

ording to that power they receive from God, and that relation wherein they ſtand, to love *i*, pray for *k*, and bleſ their inferiours *l*; to inſtruct *m*, counſe and admonish them *n*; countenancing *o* commending *p*, and rewarding ſuch a do well *q*; diſcountenancing *r*, repro- ving & chaſtiſing ſuch as do ill *ſ*, prote- cting *t*, & providing for them all things neceſſary for ſoul *u*, and body *w*; and by grave, wiſe, holy and exemplary car- riage, to procure glory to God *x*, ho- nour to themſelves *y*, and ſo to preſerve that authority which God hath put up- on them *z*.

i Col.3.19. Tit.2.4. *k* 1 Sam.12.23. Job 1.5. *l* 1 K ng 8.v.55,56. Hebr.7.v.7,8. Geneſ. 49. v.28. *m* Deut.6. ver 6,7. *n* Epheſ.6.v.4. *o* 1 Pet.3.v.7. *p* 1 Pet. 2. ver. 14 Rom. 13. 3 *q* Eſther 6.3. *r* Rom. 13.3,4. *ſ* Prov.19.v.15 1 Pet.2.vers 14. *t* Iob 29. v. 12, to 17. Iſai. 1. ver. 10, 17 *u* Epheſ.6 v.4. *w* 1 Tim.5.v.8. *x* 1 Tim. 4.v.12. Tit.2 3,4,5. *y* 1 Kings 3.v.28. *z* Tit. 2.15.

Q. *What are the ſins of Superiours?*

A. The ſins of Superiours are, beſide the neglect of the duties required of them *a*, an inordinate ſeeking of themſelves *b*, their own glory *c*, eaſe, profit, or

a Ezek.34.2,3,4. *b* Phil. 2. 21. *c* Iohn.5.v.44. &7.18

plea-

nature *d*, commanding things unlawful or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, disswading, discouraging or discountenancing them in that which is good *k*, correcting them unduly *l*, careless exposing, or leaving them to wrong, temptation, and danger *m*, provoking them to wrath *n*, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour *o*.

d Is. 56.10.11. Deut. 17.17. *e* Dan. 3.4,5,6, Acts 4.17,18. Exod. 5.10, to 18. Mat. 23.2,4. *g* Mat. 14. 8. with Mark. 14. *h* 2 Sam. 13.28. *i* 1 Sam. 3.13. *k* Iohn 7 46, to 49. Col. 3.21. Exod. 5.17. *l* 1 Pet. 2.18,19.27. Heb. 12.10. Deut. 25.3. *m* Gen 38.11,26. Acts 18.ver. 17. *n* Eph. 6.4. *o* Gen. 21. 1 Kings 12.13, to 16. 1 Kings 1.6. 1 Sam. 2.29,30,31.

Q. *What are the duties of equals?*

A. The dutys of equals are, to regard the dignity and worth of each other *p*, in giving honor, to go one before another *q*, and to rejoyce in each others gifts and advancement as in their own *r*.

p 1 Pet. 2.17. *q* Rom. 12 10. *r* Rom. 12.15,16 Phil 2. 3,4.

Q. *What are the sins of equals?*

A. The sins of equals are, beside the

neglect of the dutys required *s*, the u
dervaluing of the worth *t*, envying t
gifts *u*, grieving at the advancement
prosperity one of another *w*, & usurpi
preheminence one over another *x*.

s Rom. 12. 8. *t* 2 Tim. 3. v. 3. *u* Acts. 7. 9. Gal. 5. 26
Numbers 12. 2. Esther 6. 12, 13. *x* 3 John v. 3. Luke 22.

*Q. What is the reason annexed to t
fifth Commandment, the more to enfor
it?*

A. The reason annexed to the fift
Commandment, in these words, [*Th
thy days may be long upon the land whi
the Lord thy God giveth thee* y,] is an e
press promise of long life and prosperit
as far as it shall serve for Gods glory, a
their own good, to all such as keep t
Commandment z.

y Exod. 20. 12. *z* Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2.

Q. Which is the sixth Commandme

A. The sixth Commandment is, *Th
shalt not kill* a.

a Exod. 20. 13.

*Q. What are the duties required in t
Sixth Commandment?*

A. The duties required in the six
Commandment, are, all careful s
d

s, & lawful endeavours to preſerve
e life of our ſelves *b*, & others *c*; by re-
ting all thoughts and purpoſes *d*, ſub-
ing all paſſions *e*, & avoyding all oc-
ſions *f*, temptations *g*, & practices,
hich tend to the unjuſt taking away
e life of any *h*, by juſt defence thereof
ainſt violence *i*, patient bearing of the
nd of God *k*, quietneſs of mind *l*, chear-
lneſs of ſpirit *m*; a ſober uſe of meat
drink *o*, phyſick *p*, ſleep *q*, labour *r*, &
creations *ſ*, by charitable thoughts *t*, lo-
u, compaſſion *w*; meekneſs, gentle-
ſs, kindneſs *x*, peaceable *y*, mild, &
urteous ſpeeches & behavior *z*, for-
arance, readineſs to be reconciled, pa-
ent bearing and forgiving of injuries,
d requiting good for evil *a*; comfort-

b Eph. 5, 28, 29 *c* 1 Kings 18, 4. *d* Ier. 26. 25, 16. & 12, 16. 17, 11, 27. *e* Eph. 4. 26, 27. *f* 2 Sam. 2. 22. Deut. 8. *g* Mat. 4. 6, 7. Prov. 1. 10, 11, 15, 66. *h* 1 Sam. 24 12 am 26. v. 9, 10, 11. Gen. 37. 21, 22. *i* Pſ. 82. 4. Pr. 24. v. 1. 1 Sam. 14 45. *k* Iam 5. 7, to 11. Heb. 12 v. 9. *l* 1 ſſ. 4. 11, 1 Pet. 3. 4. Pſ. 37. 8. to 11. *m* Prov. 17. 22, *n* v. 25. 16, 27. *o* 1 Tim. 5. v. 23. *p* Iſa. 38, 21. *q* Pſalm. 2, *r* Eccl. 5. 12. 2 Theſſ. 3. 10, 11. Prov. 16. v, 26. *ſ* Eccl. 11. *t* 1 Sam. 19. 4, 5. 1 Sam. 22. 13, 14. *u* Rom. 13. 10. uke 10. 33, 34, 35. *x* Col. 3. 12, 13. *y* Iames 3. 17. *z* et. 3. 8, to 11. Pr. 15. v. 1 Iudg. 8. 1, 2, 3. *a* Mat. 5, 24. 4 2, 32, Rom. 12. 17, 20, 21.

ing

ing & ſuccouring the diſtreſſed, & pr
tecting and defending the innocent *b*.

b 1 Theſ. 5.14. Iob. 31.19,20. Mat.25.35,36. Prov.
8,9.

*Q. What are the ſins forbidden in t
ſixth Commandment?*

A. The ſins forbidden in the ſix
Commadment, are, all taking aw
the life of our ſelves *c*, or of others
except in caſe of publick juſtice *e*, law
ful war *f*, or neceſſary defence *g*; the n
glecting or withdrawing the lawful a
neceſſary means of preſervation of life
ſinful anger *i*, hatred *k*, envy *l*, deſire of r
venge *m*, all exceſſive paſſions *n*, diſtr
cting cares *o*, immoderate uſe of mea
drink *p*, labour *q*, and recreations *r*. pro
voking words *ſ*, oppreſſion *t*, quarre
ling *u*, ſtriking, wounding *w*, & wha
ſoever elſe tends to the deſtruction of t
life of any *x*,

c Acts 16.28. *d* Gen. 9.6. *e* Numb. 35.31,33. *f* Ier.
10, Deut. 20. chapter *g* Exod. 22.2, 3. *h* Mat. 25.42,
Jam. 2.15,16. Eccl. 6.v. 1,2. *i* Mat. 5.22. *k* 1 Iohn 3.15. L
19.17 *l* Prov. 14.30. *m* Rom. 12.19. *n* Epheſ. 4.31. *o* Mat
31,32. *p* Luke 21.34. Rom. 13.13. *q* Eccl. 12.12 & 2.22,
r Iſa. 5.12. *ſ* Prov. 15.1. & 12.18. *t* Ezek. 18 18. Exod. 1.
u Gal. 5.15. Prov. 23.29. *w* Num. 35.16,17, 18,21, *x* Ex
21.18, to the end.

Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, *Thou ſhalt not commit adultery y.*

Exod. 20. 14.

Q. *What are the duties required in the ſeventh Commandment?*

A. The duties required in the ſeventh Commandment, are, chaſtity in body, mind, affections *z*, words *a*, and behaviour *b*, and the preſervation of it in our ſelves and others *c*, watchfulneſs over the eyes, & all the ſenſes *d*, temperance in keeping of chaſt company *f*, modeſty in apparel *g*, marriage by thoſe that have not the gift of continency *h*, conjugal love *i*, and cohabitation *k*, diligent labour in our callings *l*, ſhunning all occaſions of uncleanneſs, & reſiſting temptations thereunto *m*.

1 Theſſ. 4. 4. Iob 31. 1. 1 Cor. 7. 34. *a* Col. 4. v. 6. *b* 1 Pet. 3. 1 Cor. 7. 2. 35, 36. *d* Iob 31. ver. 1. *e* Acts 24. 24, 25. *f* Prov. 2. 16, to 20. *g* 1 Tim. 2. 9. *h* 1 Cor. 7. 2, 9. *i* Prov. 5. 19, 20. 1 Pet. 3. 7. *l* Prov. 31. 21, 24, 11. *m* Prov. 5. 8. Gen. 39. 7, 10.

Q. *What are the ſins forbidden in the ſeventh Commandment?*

A. The ſins forbidden in the ſeventh Com-

Commandment, beſides the neglect the duties required *n*, are, adulter fornication *o*, rape, inceſt *p*, ſodomy, all unnatural luſts *q*, all unclean im ginations, thoughts, purpoſes and fections *r*, all corrupt or filthy comm nications, or liſtening thereunto *ſ*; wa ton looks *t*, impudent or light beha our, immodeſt apparel *u*, prohibiti of lawful *w*, and diſpenſing with unla ful marriages *x*, allowing, toleratin keeping of ſtews, and reſorting to the *y*; intangling vows of ſingle life *z*, unc delay of marriage *a*; having more wi or husbands than one at the ſame time unjuſt divorce *c*, or deſertion *d*; idlen gluttonny, drunkenneſs *e*, unchaſt co pany *f*, laſcivious ſongs, books, pictur dancings, ſtage playes *g*, and all other p

n Prov. 5. 7. *o* Heb. 13. 4 Gal. 5. 19. *p* 2 Sam. 13. 14. 1 5. 1. *q* Rom. 1. 24, 26, 27. Lev. 20. 15, 16. *r* Mat. 5. 28. & 1 Col. 3. 5. *ſ* Eph. 6. 3, 4 Prover 7. 5 21, 22. *t* Iſai 3. 16. 2 2. 14. *u* Prov. 7. 10, 13 *w* 1 Tim 4. 3. *x* Lev. 18. 1, Mark 6 18. Mal 2. 11, 12 *y* 1 Kin. 5. 12. 2 Kings 23. 7. D 23. 17, 18. Lev. 19. 29. Ier. 5 7. Prov. 7. 24, to 27. *z* Ma 19 10, 11. *a* 1 Cor. 7. 7, 8, 9. Gen. 28. 26. *b* Mal. 2. 14. 15. to 5. *c* Mal 1. 16. Mat 5. 32. *d* 1 Cor. 7. 12, 13. *e* Ez 46. Prov 23, 30, to 35. *f* Gen, 39 10. Prov. 5. 8, *g* Eph. Ez 23. 32. 14, 15, 16. Iſai. 22. 15, 16, 17. & 3. 16. Rom. 1 1 Pet. 4. 3.

rations to, or acts of uncleanneſs either urſelves or others *h*.

h Kings 9 30. with Ierem. 4. 30. and Ezek. 23. 40.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, *ou ſhalt not ſteal i.*

Exod. 20. 15.

Q. What are the duties required in the hth Commandment?

A. The duties required in the eighth mmandment, are, truth, faithfulneſs, juſtice in contracts, and commerce ween man and man *k*; rendering to ry one his due *l*; reſtitution of goods awfully detained from the right ow- s thereof *m*; giving and lending free- according to our abilities, & the ne- ities of others *n*; moderation of our gements, wills, and affections, con- ning worldly goods *o*; a provident and ſtudy to get *p*, keep, uſe, & diſ- e thoſe things which are neceſſary & venient for the ſuſtentation of our na-

Pſal. 15. 2, 4. Zech. 7. 4, 10. & 8. 16, 17. *l* Rom. 13. 7. 6. 3, 4, 5. with Luke 19. 8. *n* Luke 6. 30, 38. 1 John 7. Epheſ. 4. v. 28. Galat. 6. v. 10. *o* 1 Tim. 6. 6, 7, 8, 9. 6. 14. *p* 1 Tim. 5. 8.

ture, & ſutable to our condition *q*; a lawful calling *r*, and diligence in it *ſ*; frugality *t*; avoyding unneceſſary law-ſuits *u*, and ſuretiſhip, or other like ingagements *w*; and an endeavour by all juſt and lawful means to procure, preſerve and further the wealth and outward eſtate of others, as well as our own *x*.

q Proverb. 27. v. 23. to the end. Eccl. 2. 24. & 3. 12, 13. 1 Tim. 6. 17, 18. Iſa. 38. v. 1. *r* Matth. 11. 8. *ſ* 1 Cor. 7. 20. Gen. 2. 15. & 3. 19. *t* Eph. 4. 28. Prover. 10. 4. John. 6. 12. Prov. 21. 20. *u* 1 Cor. 6. 1, to 9. *w* Prov. 6. 1, to 6. Prov. 11. 15. *x* Deuter. 22. 1, 2, 3, 4. Exod. 23. 4, 5. Gen. 47. 14. Phil. 2. 4. Mat. 20. 39. Lev. 25. 35.

Q. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth Commandment, beſide the neglect of the duties required *y*, are, theft *z*, robbery, man-ſtealing *a*, and receiving any thing that is ſtolen *c*, fraudulent dealing *d*, falſe weights & meaſures *e*, removing land marks *f*, injuſtice and unfaithfulnes in contracts between man and man *g*, or in matters of truſt *h*; oppreſſion *i*, extortion

y Jam. 2. 15, 16. 1 John. 3. 17. *z* Eph. 4. 28. *a* Pſal. 50. 18. *b* 1 Tim. 1. 10. *c*. Prov. 29. 24 Pſalm. 50. 18. *d* 1 Thes. 4. 6. *e* Prov. 11. 1, & 20. 10. *f* Deut. 19. 14. *g* Amos 8. 5. Pſal. 37. 21. *h* Luke 16. 10, 11, 12. *i* Ezek. 22. 29.

, usury *l*. bribery *m*, vexatious law-suits , unjust inclosures, and depopulations *o*, ngrossing commodities to Inhance the rice *p*, unlawful callings *q*, and all other njust or sinful ways of taking or with-holding from our neighbour what be-ongs to him, or of enriching our selves *r*, ovetousness *s*; inordinate prizing and af-fecting worldly goods *t*; distrustful & di-stracting care and studies in getting, kee-ping and using them *u*, envying at the prosperity of others *w*; as likewise idle-ness *x*, prodigality, wastful gaming, and all other ways whereby we do unduly prejudice our own outward estate *y*; & defrauding our selves of the due use & comfort of that estate which God hath given us *z*.

k Mat. 23.25. Ezek. 22.12. *l* Psl. 15.5. *m* Iob. 15.34. *n* 1 Cor. 6.6,7,8. Prov. 3.29.30. *o* Isa. 5.8. *Mic.* 2.2. *p* Prov. 11.26. *q* &s. 19.19,24,25. *r* Iob. 20. v. 19. Iames. 5.4. Prov. 21.6. *s* Luke 12.15. *t* 1 Tim. 6.5. Cor. 3.2. Prov. 23.5. Psalm 62 10. *u* Matth. 6. verſ. 25, 31, 34, 35. Eccleſ. 5. v. 12. *w* Psalm 73.3 & 37.1.7. *x* 2 Theſſal. 3.11. Prov. 18.9. *y* Prov. 21.17. & 23.20,21. & 28.19. *z* Eccl. 4.8. & 20.21. 1 Tim. 5.8.

Q. *What is the ninth Commandmen?*

A. The ninth Commandment is, *Thou shalt not bear false witness against thy*

neighbour a.

a Exod. 20.16.

Q. *What are the duties required in the ninth Commandment?*

A. The duties required in the ninth Commandment, are, the preserving & promoting of truth between man and man *b*, & the good name of our neighbour; as well as our own *c*, appearing & standing for *d*, & from the heart *e*, sincerely *f*, freely *g*, clearly *h*, and fully *i*, speaking the truth, & only the truth, in matters of judgment and justice *k*, and in all other things whatsoever *l*, a charitable esteem of our neighbours *m*, loving, desiring, and rejoycing in their good name *n*, sorrowing for *o* & covering of their infirmities *p*, freely acknowledging the gifts & graces *q*, defending of their innocency *r*, ready receiving of a good report *s*, & unwillingness to admit of an evil report concerning them *t*, discouraging t

b Zechar. 8. vers. 16. *c* 3 John. vers. 12. *d* Prov. 31 8 *e* Ps. 15.2. *f* Chron. 19.9. *g* 1 Sam. 19. 4. 5. *h* Josh. 19. *i* 2 Sam. 2 v. 18, 19, 20. *k* Lev. 19. 15. Prov. 1 -5. 2 *l* 2 Cor. 1. 17, 14. Eph. 4. 25. *m* Heb. 6. 9. 1 Cor. 13. ver. *n* Rom. 1. 8. 2 Joh. v. 4. 1. Joh. v. 3. 3. *o* 2 Cor. 2. 4. & 1 12. *p* Prov 17. 9. *q* 1 Pet. 4. 8. *q* 1 Cor. 1. 4. 5. 7. 2 Tim. 4. 5. *r* 1 Sam. 22. 14. *s* 1 Cor. 13. 6, 7. Ps. 15. 3.

bearers *u*, flatterers *w*, and slanderers *x*, ve & care of our own good name, & de- nding it when need requireth *y*, keeping t lawful promises *z*, studying and pra- ising of whatsoever things are true, ho- est, lovely, and of good report *a*.

u Prov. 25. 2,. *w* Pro. 26 v. 24, 25. *x* Psalm. 101. 5. Pro. 22, 1. John 8. 49. *y* Psa. 15. 4. *z* Phil. 4. 8.

Q. What are the sins forbidden in the ninth commandment?

A. The sins forbidden in the ninth Com- mandment, are, all prejudicing the truth, the good name of our neighbours as ell as our own *b*, especially in publick dicature *c*, giving false evidence *d*; sub- rning false witnesses *e*, wittingly appea- ng & pleading for an evil cause; outfacin nd overbearing the truth *f* passing unjust ntence *g*; calling evil good and good evil warding the wicked according the work of to the righteous, & the righte- us according to the work of the wicked ; forgery *i*, concealing the truth; undue ence in a just

b 1 Sam. 17. 28. 2 Sam. 16. 3. & 19. 10, 15, 16. *c* Lev. 19. Hab. 1. 4. *d* Prov. 19 5. & 6. v. 16, 19. *e* Ex. 6. 13. *f* 9. 3, 5. Acts 24. 2, 5. Is. 12. 3, 4 & 52. 1, 2, 3, 4. *g* Prov. 17. 1 Kings 21. 9, 10, 11, 12, 13. *h* Is. 5. 23. *i* Psalm. 119. 69. k. 19. 8. Luke 16, 5, 6, 7.

cauſe *k*; & holding our peace when
quity calleth for either a reproof fr
our ſelves *l*, or complaint to others
ſpeaking the truth unſeaſonably *n*, or r
liciouſly to a wrong end *o*, or pervert
it, to a wrong meaning *p*, or in doubt
and equivocal expreſſions to the prejud
of truth or juſtice *q*; ſpeaking untrut
lying *ſ*, ſlandering *t*, backbiting *u*, det
cting *w*, tale-bearing *x*, whiſpering
ſcoffing *z*, reviling *a*, rash *b*, harsh *c*,
partial cenſuring *d*; miſconſtruing int
tions. words & actions *e*; flattering *f*; v
glorious boaſting *g*; thinking or ſpeaki
too highly or too meanly of our ſelves
others *h*; denying the gifts & graces
God i; aggravating ſmaller faults *k*; h
ing, excuſing, or extenuating of f
when called to a free confeſſion *l*; unr

k Lev. 5. 1. Deut. 13. 8. Acts 5. 3. 8, 9 2 Tim. 4. 16. *l* 1 K
1. 6. Lev. 19. 17. *m* Iſa. 5, 9, 4. *n* Prov. 29. 11. *o* 1 S.
21. 9, 10. with Pſ. 52. 1, 2, 3, 4. *p* Pſ. 56. 6 John 2. 19. v
Mat. 26. 60, 61 *q* Gen. 3. 5. & 20. 7, 9. *r* Iſa. 59. 13. *ſ* Le
19. v. 11. Coloſſ. 3. 9. *t* Pſalm 50. 20. *u* Pſalm 15. v.
James 4, 11. Ierem. 38. 4. *x* Levit. 19. 16. *y* Rom. 1. v. 29.
z Gen. 21. ver. 6. with Galat. 4. 29. *a* 1 Corinth. 6. 10
Matth. 7. 1. *c* Acts 28. v. 4. *d* Geneſ. 38. 24. Rom. 2. v.
Neh. 6. v. 6, 7, 8, Rom. 3. 8. Pſalm 69 10. 1 Sam. 1. ver.
14, 15. 2 Sam. 10. v. 3. Pſ. 11. ver. 2. 3. *g* 2 Tim. 3. 2. *h* L
18. v. 9. 11. 16. Rom. 12. 1 Corinth. 4. 6. Acts 12. ver.
Exod. 4. ver. 10, to 14. *i* Iob. 27. 5, 6. & 4. v. 6. *k* Ma
7. 3, 4, 5. *l* Prov. 28. 13.

ſſary diſcovering of infirmities *m*; ſing falſe rumours *n*; receiving & ntenancing evil reports *o*, and ſtop- ng our ears againſt juſt defence *p*; evil ſpition *q*; envying or grieving at the ſerved credit of any *r*, endeavouring or ſiring to impair it *ſ*, rejoycing in their ſgrace & infamy *t*; ſcornful contempt fond admiration *u*; breach of lawful omiſes *x*; neglecting ſuch things as e of good report *y*; and practiſing or t avoyding our ſelves, or not hindring, hat we can in others, ſuch things as ocure an ill name *z*.

v 30.20. Geneſ. 3. v. 12, 13. Ierem. 2. 35. 2 Kings 5. 25. neſ. 4. v 9. *m* Geneſ. 9. 22. Prov. 25. 9, 10. *n* Exod. 23. 1. rov. 29. 12. *o* Acts 7. 56. 57. Iob 31. 13, 14. 1 Cor. 13. 1 Tim. 6. 4. *p* Num. 11. 29. Mar. 21. 15. *q* Prov. 14. 30. er. 48. 27. *r* Pſal. 35. 15, 16, 21. Mat. 27. 18, 29. *ſ* Iude 6. Acts 12. 22. *t* Rom. 1. 31. 2 Tim. 3. v. 3. *u* 1 Sam. 2. 2 Sam. 13. 12, 13. Prov. 5. 8, 9. & 6. 33.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, *ou ſhalt not covet thy neighbours houſe, ou ſhalt not covet thy neighbours wife, r his man-ſervant, nor his maid-ſer- nt, nor his ox, nor his aſs, nor any thing at is thy neighbours* a.

a Exod. 20. 17.

Q. What are the duties required in the tenth Commandment?

A. The duties required in the tenth Commandment, are, ſuch a full contentment with our own condition *b*, ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b Hebr. 13.5. 1 Tim. 6.6. *c* Iob 31. v. 29. Rom. 12. Pſal. 122. v. 7, 8, 9. 1 Tim 1. v. 5. Eſther 10.3. 1 Cor. 13. 5, 6, 7.

Q. What are the ſins forbidden in the tenth Commandment?

A. The ſins forbidden in the tenth Commandment, are, diſcontentment with our own eſtate *d*, envying *e*, and grieving at the good of our neighbour *f*, together with all inordinate motions and affections to any thing that is his.

d 1 Kings 21. 4. Eſther. 5. 13. 1 Corinth. 10. ver. *e* Gal. 5.26. Iames 3.14,16. *f* Pſalm 112. v. 9. 10. Nehem. 10. 5 Rom. 7. ver. 7, 8. and 13. verſ. 9. Coloſſ. 3. ver. 5. Deut. 5. v. 21.

Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able either of himſelf

b,

, or by any grace received in this life, rfectly to keep the Commandments God *i*, but doth daily break them in ought *k*, word and deed *l*.

Jam. 3.2. John 15.5. Rom.8.3. *i* Eccl. 7.v.20 1 John 10. Gal.5. 17. Rom.7.18,19. *k* Gen.6.5.& 8.21. *l* Rom. to 21. Iam. 3.vers. 2, to 13.

Q. Are all transgressions of the Law of d equally hainous in themselves, and in sight of God?

A. All transgressions of the Law of *d* are not equally hainous, but some s in themselves, and by reason of eral aggravations, are more hainous the sight of God than others *m*.

John 19.11. 1 zek. 8. 6, 13, 15. 1 John.5.v.16. Psalm 7, 32, 56.

Q. What are those aggravations that ke some sins more hainous than others?

A. 1. Sins receive their aggravations n the persons offending *n*, if they of riper age *o*, greater experience, race *p*, eminent for profession *q*, gifts lace *s*, office *t*, guides to others *u*, whose example is likely to be fol-ed by others *w*.

er. 2.8, *o* Iob, 32.7, 9. Eccl.4.13. *p* 1 Kings .11.4,9. *q* .12.14. 1 Cor. 5. ver. 1. *r* Iam.4. 7. Luke 12.47,48. . ver.4.5. *t* 2 Sam.12. ver.7,8,9. Ezek. 8. v. 11. 12. 2.v.17. to 25. *w* Galat.2.v.11. to 14.

2 From

2. From the parties offended *x*, if
mediately against God *y*, his attribute
and worship *z*; against Christ, and
grace *b*; the holy Spirit *c*, his witnes
and workings *e*; against superiours, n
of eminency *f*, and such as we st
especially related and engaged unto
against any of the Saints *h*, particul
weak brethren *i*, the souls of them
any other *k*; and the common goo
all or many *l*.

3. From the nature & quality o
offence *m*, if it be against the ex
letter of the Law *n*, break many C
mandments, contain in it many si
if not only conceived in the heart,
breaks forth in words and actio
scandalize others *q*, and admit of n

x Matth. 22. 38. 39. *y* 1 Sam. 2. v. 25. Act. 5. 4. Psal
z Rom. 2, 4. *a* Mal. 1. ver. 8, 14. *b* Hebr. 2. v. 2, 3.
c Hebr. 10. 29. Matt. 12. 31, 32. *d* Ephes. 4. 30. *e* Heb
f Jude ver. 1. Numb. 12. ver. 8, 9. Isai. 1. ver. 5. *g* Pr
17. 2 Cor. 12. 15. Psal. 55. 12, 10 15. *h* Zeph. 2. 8.
Matth. 18. 6. 1 Corinth. 6. ver. 8. Revelat. 17. 6.
8. v. 11, 12. Rom. 14. ver. 13, 15, 21. *k* Ezek. 13. 19.
8. 12. Revel. 18. 13. Matth. 23. 15. *l* 1 Thessal. 2.
Iosh. 22. ver. 20. *m* Proverb. 6. 30. to the end. *n*
ver. 10, 11, 12. 1 Kings 11. 9 10. *o* Colos. 3. ver. 5.
10. Proverb. 5. ver. 8. 9, 10, 11, 12. & 6. 32, 33. Ios
p James 1. ver. 14, 15. Mat. 5. 22. Mich. 2. 1. *q* Matt.
7. Rom. 1. 23, 24.

ation *r*: if against means *s*, mercies *t*, gments *u*, light of nature *w*, conion of conscience *x*, publick or prie admonition *y*, Censures of the urch *z*, civil punishments *a*, and our n prayers, purposes, promises *b*, ws *c*, covenants *d*, and engagements God or Man *e*; if done deliberately *f*, lfully *g*, presumptuously *h*, impuntly *i*, boastingly *k*, maliciously *l*, quently *m*, obstinately *n*, with deht *o*, continuance *p*; or relapsing er repentance *q*.

4. From circumstances of time *r*, l place *s*, if on the Lords Day *t*, or her times of Divine Worship *u*, or mediately before *w*, or after these *x*, other helps to prevent or remedy such

Deut. 22. 22. with ver. 28. 29. Prov. 6. 32, 33, 34, 35. tt. 11, vel 21. to 24. Iohn 15. ver. 22. Isa. 1. ver. 3. Deut. . *u* Amos 4, 8, 9, 10, 11. Ierem. 5. 3. *w* Rom. 1. v. 26, 27. m. 1. 32. Dan 5. 22. Tit. 3. 10. 11. *y* Pro. 29. 1. *z* Tit. 3. Mat 18. v. 17. *a* Prov. 27. 22. Prov. 23. ver. 25. *b* Psalm 38, 35, 36, 37. Ierem. 2. 20. Ierem. 42. v. 5, 6, 20, 21. *c* es. 5 v. 4, 5, 6. Pro. 20. 25. *d* Lev. 26. 25. *e* pro. 2. 17. Ezek. 18, 19. *f* Psalm 36. 4. *g* Ier. 6. 16. *h* Num. 15, 30. Exod. 4. *i* Ier. 3. 3. Pro. 7, 13. *k* Ps. 32. 1. *l* 3 Iohov. 10. *m* Nu. 2. *n* Zech. 7. v 11, 12. *o* Pro. 21. 44. *p* Is. 57. 17. *q* Ier. 34. o 11. 2 Pet. 2. 20, to 22. *r* 2 Kings 5. 26. *s* Ier. 7. 16. Isai. o. *t* Ezek. 23. 37, 38. 39. *u* Isai. 58. 3, 4, 5. Num. 15. 6, 7. 0. 11. 20, 21. *x* Ier. 7. 8, 9, 10. Prov. 7. 14, 15. 10a. 13. 27, 30.

car-

carriages *y*; if in publick, or in the presence of others, who are thereby likely to be provoked or defiled *z*.

y Ezra. 9.13,14. *z* 2 Sam.16.22. 1 Sam. 2,22,23,24.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the soveraignty *a*, goodness *b*, and holiness of God *c*, and against his righteous law *d*, deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*; and cannot be expiated but by the blood of Christ *h*.

a Jam.2.10,11. *b* Exod.20.1,2. *c* Hab. 1,13. Lev. 19. 3. & 11.44,45. *d* 1 John. 3.14 Rom 7.12. *e* Ephes.5. Galat.3.10. *f* Jam.3.39. Deut.28.15, to the end. *g* Mat. 25,41. *h* Heb 9.v.22. 1 Pet.1.18,19.

Q. What doth God require of us, that we may escape his wrath and curse, due to us by reason of the transgression of the Law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance towards God, and faith towards our Lord Jesus Christ *i*, and the diligent use of the outward means whereby

i Acts 20.21. Mat.3.7,8. Luk.13.3,5. Acts 16.30. Joh. 3.16,18.

Chr

riſt communicates to us the benefits of mediation *k*.

Prov. 2. 1. to 6. & 8. v. 33. to the end.

Q. What are the outward means whereby Chriſt communicates to us the benefits of his mediation?

A. The outward and ordinary means, hereby Chriſt communicates to his urch the benefits of his mediation, , all his Ordinances; eſpecially the ord, Sacraments, and Prayer: all hich are made effectual to the elect their ſalvation *l*.

Mat 28. 19, 20. Act 2. 42, 46, 47.

Q. How is the word made effectual to vation?

A. The Spirit of God maketh the ding, but eſpecially the preaching the word, an effectual means of enhtning *m*, convincing, and humbling ners *n*, of driving them out of themves, and drawing them unto Chriſt *o*, conforming them to his Image *p*. d ſubduing them to his will *q*, of engthning them againſt temptations

Neh. 8. 8. Acts 26. 18. Pſal. 19. 8. *n* 1 Cor. 14. 24. 25. r. 34. 18. 19, 26. 27, 28. *o* Acts 2. 37, 41. & 8. 27, to 2 Cor. 3. 18. *q* 2 Cor. 10. 4, 5, 6. Rom. 6. 17.

and corruptions *r*, of building the up in grace *s*, & eſtabliſhing their he in holineſs and comfort through fai unto ſalvation *t*.

r Mat. 4 4,7,10. Eph. 6.16,17. Pſal. 19.11. 1 Cor. 10. *s* Acts 20.32. 2 Tim. 3.15, 16,17. *t* Rom. 16.25. 1 Th 3.2,10,11,13. Rom. 15.4. Rom. 10.13,14,15,16. 17. R 1.16.

Q. Is the Word of God to be rea by all?

A. Although all are not to be permi ted to read the word publickly to th congregation *u*, yet all ſorts of peop are bound to read it apart by themſelv *w*, & with their families *x*, to whic end the holy Scriptures are to be tran ſlated out of the Original into vulga languages *y*.

u Deut. 31,9 11,12,13. Neh. 8.2,3. & 9.2,3,4.5 *w* Deu 17.19. Rev. 1.3. Iohn 5.39. Iſa. 34.16. *x* Deut. 6.6,7, 8, Gen. 18. 17,19. Pſ. 78 5,6,7. *y* 1 Cor. 14. 6, 9, 11, 12, 1 16, 24,27,28.

Q. How is the Word of God to be read

A. The holy Scriptures are to be rea with an high and reverend eſteem o them *z*, with a firm perſwaſion that the are the very word of God *a*, & that h only can enable us to underſtand them

z Pſal. 19.10. Neh. 8.3. to 10. Joſua 24. 7. 2 Chron. 3 27. Iſ. 66.2. *a* 2 Pet. 1.19,20,21.

b, wh

, with desire to know, believe, & obey he will of God revealed in them *c*, with diligence *d*, and attention to the matter nd scope of them *e*, with meditation *f*, pplication *g*, self-denial *h*, and prayer *i*.

b Luk. 24.45. 2 Cor. 3. 13, to 16. *c* Deut. 17. v. 19. 20. Acts 17.11. *e* Acts. 8. 30, 31. Luk. 10. 26, 27. 28. *f* Psl. 1. 2. 119. 97. *g* 2 Chr. 34. 21. *h* Pro. 3. 5. Deut. 33 3. Prov. 2. 1, to 7. Psal. 119. 18. Neh 8. 6. 8.

Q. By Whom is the Word of God to be preached?

A. The word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

k 1 Tim. 3. 2, 6. Eph. 4 8, 1, 9, 10, 11. Hos. 4. v. 6. Mal. 2. 2 Cor. 3. 6. *l* Ier. 14. 13. Rom. 10. v. 15. Heb. 5. 4. 1 Cor. 12. 28, 29. 2 Tim. 3. 10. 1 Tim. 4. 14. 1 Tim. 5. 22.

Q. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the word, are to preach sound doctrine *m*; diligently *n*; in season, and out of season *o*; plainly *p*; not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power *q*; faithfully *r*; making known

m Tit. 2. 1, 8. *n* Acts 18, 25. *o* 2 Tim. 4. ver. 2. *p* 1 Corinth. 14. 19. *q* 1 Corinth. 2. ver. 4. *r* Jer. 23. 28. 1 Corinth. 4. 1, 2.

ane whole counſel of God *f*; wiſely
tpplying themſelves to the neceſſiti
and capacities of the hearers *u*; zealouſ
w, with fervent love to God *x*, & t
ſouls of his people *y*; ſincerely *z*, aimi
at his glory *a*, & their converſion *b*,
dification *c*, and ſalvation *d*.

f Acts 20.ver.27. *t* Coloſſ. 1, 28. 2 Tim. 2. 15. *u* 1 C
r nth. 3. v. 1. Heb. 5. 12, 13, 14. Luke 12. 42. *w* Acts 18.
x 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17 *y* Col. 4. 12. 2 Cor.
15. *z* 2 Cor. 2. v. 17. 2 Corinth. 4. 2. *a* 1 Theſſal. 2. 4, 5.
Iohn. 7. v. 18. *b* 1 Corinth. 9. v. 19, 20, 21, 22. *c* 1 Cor.
v. 19. Ephef. 4. 12. *d* 1 Tim. 4. 16. Acts 26. ver. 16. 17, 18.

*Q. What is required of thoſe th
hear the Word preached?*

A. It is required of thoſe that he
the Word preached, that they atten
upon it with diligence *e*, preparatio
f, and prayer *g*, examine what the
hear by the Scriptures *h*; receive th
truth with faith *i*, love *k*, meekneſs
& readineſs of mind *m*, as the Word
God *n*; meditate *o*, and confer of it
hide it in their hearts *q*, & bring forth th
fruit of it in their lives *r*.

e Prov. 8. 34. *f* 1 Pet. 2. 1, 2. Luke 8. v. 18. *g* Pſalm 119. 1
Epheſ. 6. 18, 19. *h* Acts 17. 11. *i* Heb. 4. 2. *k* 2 The
2. 10 *l* Jam. 1. v. 21. *m* Acts 17. 11. *n* 1 Theſ. 2, 13. *o* L
ke 9. 44. Heb. 2. 1. *p* Luke 24. 14. Deut. 6. 6, 7. *q* Pro. 2.
Pſ. 119. 11 *r* Luke 8. 15. Jam. 1. 25.

Q. How do the Sacraments become effectual means of ſalvation?

A. The Sacraments become effectual means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred; but only by the working of the holy Ghoſt, and the bleſſing of Chriſt, by whom they are inſtituted *ſ*.

ſ 1 Pet. 3. 21. Acts 8. v. 13. with v. 23. 1 Cor. 3. v. 6, 7. & 12. 13.

Q. What is a Sacrament?

A. A Sacrament is any holy Ordinance inſtituted by Chriſt in his Church *t*, to ſignifie, ſeal, and exhibit *u*, unto thoſe that are within the Covenant of grace *w*, the benefits of his mediation *x*, to ſtrengthen and increaſe their faith, and all other graces *y*, to oblige them to obedience *z*, to teſtifie and cherish their love and communion one with another *a*, and to diſtinguish them from thoſe that are without *b*.

t Geneſ. 17. v. 7, 10. Exodus 12. chapter. Matth. 26. v. 27, 28 & 28. 19. *u* Rom. 4. 11. 1 Cor. 11. 24. 25. *w* Rom. 15. 8. Exod 12. 48. *x* Acts 2. v. 38. 1 Corinth 10. v. 16. *y* Rom. 4. v. 11. Galat. 3. v 27. *z* Rom. 6. v. 3. 4. 1 Cor. 10. v. 21. *a* Epheſ. 4. v. 2, 3, 4, 5. 1 Cor. 12. v. 13. *b* Epheſ. 2. v. 11, 12. Gen. 34 v. 14

Q. *What are the parts of a Sacrament?*

A. The parts of Sacrament are two, the one, an outward and ſenſible ſign uſed according to Chriſts own appointment; the other, an inward and ſpiritual grace, thereby ſignified *c*.

c Mat. 3. 11. 1 Pet. 3. 21. Rom. 2. 28, 29.

Q. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments; Baptiſm, and the Lord Supper *d*.

d Matth. 28. 19. 1 Cor. 11. 20. 23. Matth. 26. 26, 27. 28.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt *e*, to be a ſign and ſeal of ingrafting into himſelf *f*, of remiſſion of ſins by his blood *g*, and regeneration by his Spirit *h*, of Adoption *i*, and reſurrection unto everlaſting li-

e Matth. 28. 19. *f* Gal. 3. 27. *g* Mark. 1. 4. Revel. 1. 5. *h* Tit. 3. 5. Eph. 5. 26. *i* Gal. 3. 26, 27.

fe

; and whereby the parties baptized ſolemnly admitted into the viſible urch *l*, and enter into an open & pro- ed ingagement to be wholly, and y the Lords *m*.

l 1 Cor. 5 29. Rom. 6, 5. *l* 1 Cor. 12. 13. *m* Rom. 6. 4.

Q. *Unto whom is Baptiſm to be admi- red?*

A. Baptiſm is not to be adminiſtred ny that are out of the viſible Church, d ſo ſtrangers from the Covenant of miſe, till they profeſs their faith in riſt, and obedience to him *n*: but in- ts deſcending from parents, either th, or but one of them profeſſing h in Chriſt, and obedience to him, in that reſpect within the Covenant, to be baptized *o*.

n Acts 8. 36, 37. & 2. 38. *o* Geneſ. 17. 7, 9. with Gal. 3. 9, nd Col. 2, 11, 12. and Acts 2. verſ. 38, 39 and Rom. 4. 2. 1 Cor. 7. 14. Matth. 18. v. 19. Luke 18. v, 15, 16. Ro- 11. v. 16.

Q. *How is our Baptiſm to be improved us?*

A. The needful, but much neglected ty of improving our Baptiſm, is to be formed by us all our life long, eſpe- lly in the time of temptation, & when

we are present at the administration it to others *p*, by serious and thank consideration of the nature of it, and the ends for which Christ instituted the priviledges & benefits conferred sealed thereby, & our solemn vow m therein *q*, by being humbled for our ful defilement, our falling short of walking contrary to the grace of B tism, & our engagements *r*, by growi up to assurance of pardon of sin, and all other blessings sealed to us in t Sacrament *s*, by drawing strength fr the death and resurrection of *Christ*, i whom we are baptized for the mortif ing of sin, & quickning of grace *t*, & endeavouring to live by faith *u*, to ha our conversation in holiness and righ ousness *w*, as those that have there gi*v*en up their names to Christ *x*, and walk in brotherly love, as being bap zed by the same Spirit into one body *y*.

p Col 2.11,12. Rom.6.4,6,11. *q* Rom 6.3,4,5. *r* 1 C 1. v. 11, 12, 13. Rom. 6.2, 3. *s* Rom.4.11, 12. 1 Pet. *t* Rom.6 3,4,5. *u* Gal. 2.16, 17. *w* Rom. 6.22. *x* Ac 38 *y* 1 Cor.12.13,25,26,27.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacram

f the New Teſtament *z*, wherein, by iving and receiving bread and wine ac-ording to the appointment of Jeſus hriſt, his death is ſhewed forth, and ey that worthily communicate, feed pon his body and blood to their ſpiri-al nourishment & growth in grace *a*, ave their union and communion with im confirmed *b*, teſtifie and renew eir thankfulneſs *c*, and ingagement God *d*, and their mutual love and fel-wſhip each with other, as members f the ſame myſtical body *e*.

z Luk. 22. 20. *a* Matt. 26. 29, 27. 1 Cor. 11. 23, to 29. 1 Cor. 10. 16. *c* 1 Cor. 11. 24, 25, 26. *d* 1 Cor. 10. 14, 15, 16. *e* 1 Cor. 10. v. 17.

Q. How hath Chriſt appointed Bread nd Wine to be given & received in the acrament of the Lords Supper?

A. Chriſt hath appointed the Mini-ers of his word, in the adminiſtration f this Sacrament of the Lords Supper, to et apart the bread & wine from common ſe by the word of inſtitution; thanks-iving and prayer, to take & break the read; & to give both the bread, & the ine to the communicants, who are, by

the

the same appointment, to take, and
the Bread, and to drink the Wine,
thankful remembrence, that the bo
of Christ was broken and given, a
his blood shed for them *f*.

f 1 Cor. 11. 23, 24. Mat. 26. 26, 27, 28. Mark 14. 22, 23
Luke 22. 19, 20.

Q. How do they that worthily comm
nicate in the Lords Supper, feed upon
body and blood of Christ therein?

A. As the body & blood of Christ
not corporally or carnally present i
with, or under the bread & wine in t
Lords supper *g*, and yet are spiritua
present to the faith of the receiver,
less truly and really than the eleme
themselves are to their outward sen
h, so they that worthily communica
in the Sacrament of the Lords Suppe
do therein feed upon the body & blo
of Christ, not after a corporal or ca
nal, but in a spiritual manner, yet tru
& really *i*, while by faith they recei
and apply unto themselves Christ cr
cified, & all the benefits of his death *k*.

g Acts 3. 21. *h* Mat. 26. 26, 28. *i* 1 Cor. 11. v. 24, to
k 1 Cor. 10, 16.

Q. How are they that receive the Sa-ament of the Lords ſupper to prepare emſelves before they come unto it?

A. They that receive the Sacrament the Lords ſupper, are, before they me, to prepare themſelves thereunto, examining themſelves *l*, of their being Chriſt *m*, of their ſins & wants *n*, of the th and meaſure of their knowledge *o*, th *p*, repentance *q*, love to *God* & the thren *r*, charity to all men *ſ*, forgi-ng thoſe that have done them wrong of their deſires after Chriſt *u*, and of ir new obedience *w*, & by renewing exerciſe of theſe graces *x*, by ſe-us meditation *y*, and fervent prayer *z*.

l Cor. 11. 28. *m* 2 Cor. 13. 5. *n* 1 Cor. 5. v. 7. with 12. 15. *o* 1 Cor. 11. 29. *p* 2 Cor 13. 5. Mat. 26. 28. ch. 12, 10. 1 Cor. 11, 31. *r* 1 Cor. 10. 16, 17. Acts 2. 46, *ſ* 1 Cor. 5. v. 8. 1 Cor. 11. 18, 20. *t* Mat. 5. 23, 24. *u* Iſ. v. 1. Joh. 7. 37. *w* 1 Cor. 5. 7, 8. *x* 1 Cor. 11. v. 25, 26, Heb. 10. 21, 22, 24. Pſalm 26. 6. *y* 1 Cor. 11. 24, 25. Chron. 30. 18, 19. Mat. 26. v. 26..

Q. May one who doubteth of his being Chriſt, or of his due preparation, come the Lords Supper?

A. One who doubteth of his being Chriſt, or of his due preparation to the rament of the Lords Supper, may

ha-

have true interest in Christ, though he be not yet assured thereof *a*, & in God's account, hath it, if he be duly affected with the apprehension of the want of it *b*, & unfainedly desires to be found in Christ *c*, and to depart from iniquity *d*; in which case (because promises are made, and this Sacrament is appointed for the relief, even of weak and doubting Christians *e*,) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*.

a Isa. 50.10. 1 John 5. 13. Psalm 88. throughout Psa. 77. 1 to 12 Jonah. 2.4,7. *b* Isa. 54.7,8,9,10. Mat. 5. 3,4. Psa. 31. 22. & 73.13,22,23. *c* Phil. 3.8,9. Psa. 10.17. & 43.1,2,5. 11. *d* 1 Tim. 1.29. Isai 50.10. Psal. 66. 18, 19, 20. *e* Isa. 40.11,29,31. Matth 11 28. & 12 20. & 26.28. *f* Mark. 9. 24. *g* Acts 2.37 & 16.30. *h* Rom 4.11. 1 Cor. 11.28.

Q. May any who profesſe the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, & desire to come to the Lords Supper, may, & ought to be kept from that Sacrament by the power which

which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

i 1 Cor: 11: 27, to the end, with Matth: 7. 6. and 1 Cor: 5. Apr: and Jude v. 23. and 1 Tim: 5. 22. *k* 2 Cor. 2. 7.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of administration of it?*

A. Is is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements and actions *m*, heedfully discern the Lords body *n*, and affectionately meditate on his death and sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulness *u*, trusting in his

l Lev: 10. 3, Heb: 12. 28. Psal: 5. 7. 1 Cor: 11. v: 17, 26, 27. Exod: 24. with Mar: 26. 28. *m* 1 Cor: 11. 29. *o* Luke 22. 19. *p* 1 Cor: 11. 26 & 10. 3, 4, 5, 11. 14. *q* 1 Cor: 11. 31. *r* Zech: 12. 10. *s* Revel: 22. 7. *t* John 6 v: 35.

merits *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing o their Covenant with God *z*, and love to all the Saints *a*.

u Iohn 1.16. *w* Phil: 3.9. *x* Psal: 63.4,5. 2 Cor: 30. v: 21 *y* Psalm 22.,26. *z* Jerem: 50 v:5. Psalm 52.5. *a* Acts 2 42.

Q. *What is the duty of* Christians *after they have received the Sacrament of the Lords Supper?*

A. The duty of *Christians* after they have received the Sacrament of the Lords Supper, is seriously to consider how they have behaved themselves therein, and with what success *b*, if they find quickning and comfort, to bless God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfil their vows *f*, & incourage themselves tot frequent attendance on that ordinance *g*; but if they find no present benefit, more exactly to review their preparation to, & carriage at the Sacrament *h*, in both which, if they can approve themselves to God & their own consciences, they are to wait for

b Psal: 28.7. & 85.8. 1 Cor: 11.17,30,31. *c* 2 Chron: 30. v:21, to 26. Acts 2.v.42,46,47. *d* Psalm 36.10. Cant: 3.v. 4. 1 Chron: 29 18. *e* 1 Cor: 10. 3,4,5,12. *f* Ps: 50. 14. *g* 1 Cor; 11.25,26, Acts 2.42,46. *h* Cant: 5.1, to 6.

the

he fruit of it in due time *i*; but if they ee they have failed in either, they are o be humbled *k*, and to attend upon it fterward with more care and dili-gence *l*,

i Psalm 123,1,2. & 42. 5, 8. Psal: 43. 3, 5. *k* 2 Chron. 0.18,19. Isa: 1.16,18. *l* 2 Cor:7.v:11. 1 Chron: 15. 12, 3,14.

Q. Wherein do the Sacraments of Baptism and the Lords Supper agree?

A. The Sacraments of Baptism and he Lords Supper agree, in that the Au-thor of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*; and to be continued in the Church of Christ until his second comming *q*.

m Mat: 28.19, 1 Cor: 11.23 *n* Rom.6. 3, 4. 1 Cor: 10.16. *o* Rom:4 11. with. Col:2.11,12. Matth: 26.27,28. *p* John 1. 34. Matth: 28.19. 1 Cor.11.23. & 4,1. Heb.5.4. *q* Mat: 28. 19,20. 1 Cor:11, 6.

Q. Wherein do the Sacraments of Bap-tism and the Lord's Supper differ?

A. The Sacrament of Baptism and the Lords Supper differ, in that Baptism is to be administred but once, with wat

to be a ſign and ſeal of our regeneration and ingrafting into Chriſt *r*, and that even to infants *ſ*: whereas the Lords Supper is to be adminiſtred often, in the elements of bread and wine, to repreſent and exhibit Chriſt as ſpiritual nourishment to the ſoul *t*, and to confirm our continuance and growth in him *u*, and that only to ſuch as are of years and ability to examine themſelves *w*.

r Mat: 3.11. Tit:3.5. Gal:3.27. *ſ* Gen:17.5,9. Act:2. 38, 39. 1 Cor:7. 14. *t* 1 Cor: 11. 23. to 26. *u* 1 Cor: 10. 16. *w* 1 Cor:11.28,29.

Q. What is prayer?

A. Prayer is an offering up of our deſires unto God *x*, in the Name of Chriſt *y*, by the help of his Spirit *z*, with confeſſion of our ſins *a*, & thankful acknowledgment of his mercies *b*.

x Pſ: 62. 8. *y* Joh; 16, 23. *z* Rom.8.26. *a* Pſ: 32. 5, 6. Dan.9.4. *b* Phil: 4.6.

Q. Are we to pray unto God only?

A. God only being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, & fulfil the deſires of all *f*, and only to be believed in *g*, and worshipped

c 1 Kings 8.39. Acts 1.24. Rom:8,27. *d* Pſ:65.2, *e* Mich: 7.18. *f* Pſ:145 18,19. *g* Rom.10,14.

with

with religious worship *h*, prayer, which is a ſpecial part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

h Mat: 4. 10. *i* 1 Cor: 1. 2. *k* Pſ: 50. v: 15 *l* Rom. 10. 14.

Q. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is, in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake *m*, not by bare mentioning of his name *n*, but by drawing our incouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation *o*.

m Ioh. 14. 13, 14. John 16. 23. Dan: 9. 17. *n* Mat: 7. 21. *o* Heb: 4. 14, 15, 19. 1 John 5 13, 14, 15.

Q. *Why are we to pray in the name of Chriſt?*

A The ſinfulneſs of man, and his diſtance from God by reaſon thereof being ſo great, as that we can have no acceſſe unto his preſence without a Mediator *p*, & there being none in heaven or earth appointed to, or fit for that glorious work but *Chriſt* alone *q*, we are to pray

p Ioh: 14. 6 Iſa: 59. 2. Ph. 3. 12. *q* Ioh: 6. 27. Heb. 7. 25. 26, 27. 1 Tim. 2. 5.

in no other name but his only;

r Col: 3.17. Heb. 13.15.

Q. *How doth the Spirit help us to pra*

A. we not knowing what to pray f as we ought, the Spirit helpeth our i firmities, by inabling us to underſtan both for whom, & what, & how pray is to be made, and by working and quick ning in our hearts (although not in a perſons, nor at all times in the ſame mea ſure) thoſe apprehenſions, affections, an graces which are requiſit for the righ performance of that duty *ſ*.

ſ Rom: 8.26,27. Pſ: 10.17. Zech: 12.10.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Chriſt upon earth *t*, for Ma giſtrates *u*, & Miniſters *w*, for our ſelves *x*, our brethren *y*, yea our enemies *z*, & for all ſorts of men living *a*, or that ſhall live hereafter *b*; but not for the dead *c*, nor for thoſe that are known to have ſinned the ſin unto death *d*.

t Eph. 6. 18. Pſal: 29. 9. *u* 1 Tim: 2. 1, 2. *w* Col: 4. 3. *x* Gen: 32. 11. *y* Iam: 5. 16. *z* Mat: 5. 44. *a* 1 Tim: 2. 1, 2. *b* Ioh: 17. 20. 2 Sam: 7. v: 29. *c* 1 Sam: 12. 21, 22, 23. *d* 1. Ioh: 5. 16.

Q.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*: But not for any thing that is unlawful *i*.

e Mat: 6. 9. *f* Psl: 51. 18. & 122. 6. *g* Mat: 7, v: 11. *h* Ps. 125. 4. 1 Joh: 5. 14.

Q. *How are we to pray?*

A. We are to pray with an awful apprehension of the *Majesty* of God *k*, & deep sense of our own unworthiness *l*, necessities *m*, and sins *n*, with penitent *o*, thankful *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

k Eccl: 3. 1. *l* Gen. 18. 27. & 32. 10. *m* Luke 15. 17, 18, 19. *n* Luke 18. 13, 14. *o* Psalm 51. 17. *p* Phil: 4. 6, *q* 1 Sam. 1. 15. & 2. 1. *r* 1 Cor. 14. 15. 15. *s* Mark: 11. 24. Jam: 1. v. 6. *t* Psalm 145. 18. & 17. 1. *u* Jam. 5. 16. *w* 1, Timoth: 1. 8. *x* Ephes 6. 18. *y* Mich: 7. 7. *z* Matth. 26. 9.

Q. *What rule hath God given for our direction in the duty of Prayer?*

A. The whole Word of God is of use to direct us in the duty of praying *a*; but the special rule of direction is that form

a 1 John 5. 14.

of Prayer; which our Saviour Christ taught his Disciples, commonly called the *Lord's Prayer b.*

b Matth. 6. 9. to 13. Luke 11. v. 1, 3, 4.

Q. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not only for direction, as a pattern, according to which we are to make other Prayers; but may be also used as a Prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer *c*,

c Matth. 6. 9. with Luke 11. 2.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [contained in these words; *Our Father which art in Heaven d*;] teacheth us when we pray, to draw near to God with confidence of his fatherly goodness, and our

d Matth. 6. 9.

in

tereſt therein *e*, with reverence, and l other child-like diſpoſitions *f*, heaven- affections *g*, and due apprehenſions of is ſoveraign power, Majeſty, and gra- ious condeſcenſion *h*, as alſo to pray ith and for others *i*.

e Luke 11.13. Rom: 8. v: 15. *f* Iſai: 64.9. *g* Pſalm 123.1. m: 3 41. *h* Iſai 63.15,16. Neh. 1.4,5,6. *i* Acts 12.5.

Q. What do we pray for in the firſt Petition?

A. In the firſt Petition [which is, *Hallowed be thy Name* k,] acknowledging the utter inability and indiſpoſition hat is in our ſelves and all men to honour God aright *l*, we pray that God would by his grace inable and incline us & others to know, to acknowledge & highly to eſteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works, & whatſoever he is pleaſed to make himſelf known by *q*, and to glorifie him in thought, word *r*, and deed *ſ*; that he would prevent and remove Atheiſm *t*, ignorance *u*, idolatry *w*, and profaneneſs *x*, and whatſoever

k Matt 6.9. *l* 2 Cor: 3.5 Pſal: 51.15. *m* Pſa: 67.2,3. *n* Pſal: 83.18. *o* Pſal: 86.10, 11, 12, 13, 15. *p* 2 Theſſ: 3.1. Pſal: 147.19,20. & 138. v: 1,2,3. 2 Cor: 2. 14, 15. *q* Pſal. 145 throughout. & 8 throughout. *r* Pſalm 103. 1. & 19, 14. *ſ* Phil. 1.5, 11. *t* Pſa: 67.1,2,3,4. *u* 1 Theſſ. 1. v: 17, 18.

ſoever is dishonourable to him *y*; &
his over-ruling providence direct and
poſe all things to his own glory *z*.

w Pſalm 97. 7. *x* Pſal. 74, 18, 22, 23. *y* 2 Kings 19.
16. *z* 2 Chro. 20. 6, 10, 11, 12. Pſalm 83. throughout,
140. v, 8.

Q. What do we pray for in the ſeco
petition?

A. In the ſecond Petition [which i
Thy Kingdom come a,] acknowledgi
our ſelves and all mankind to be by nat
re under the dominion of Sin and Sat
b, we pray that the Kingdom of Sin a
Satan may be deſtroyed *c*, the Goſp
propagated thoughout the world *d*; t
Jews called *e*; the fulneſs of the *Gentil*
brought in *f*; the Church furniſhed wit
all Goſpel Officers and Ordinances *g*
purged from corruption *h*, countenance
and maintained by the civil Magiſtrate
that the ordinances of Chriſt may be pu
rely diſpenſed and made effectual to th
converting of thoſe that are yet in thei
ſins; and the confirming, comforting
& building up of thoſe that are alread

a Mat. 6. 10. *b* Eph. 2, 2, 3. *c* Pſ. 68. 1, 18. Rev. 12. 10,
d 2 Theſſ. 3. 1. *e* Rom. 10. v. 1. *f* Ioh: 17. 9, 20: Rom. 11. 2
26. Pſ: 67. throughout. *g* Mat: 9. 38. 2 Theſſ. 3. 1. *h* Ma
3. 11. Zeph: 3. 9. *i* 1 Tim: 2. 1, 2.

verted *k*; that Chriſt would rule in hearts here *l*, and haſten the time of ſecond coming, & our reigning with n for ever *m*; and that he would be aſed ſo to exerciſe the Kingdom of power in all the world, as may beſt nduce to theſe ends *n*.

Acts 4.29.30. Eph.6. vt 18.19,20. Rom.15.29,30,32. eſſ.1.11. &2.16.17. *l* Eph.3.14, to 20. *m* Rev.22.20. i.64.1,2. Rev:4.8,to 11.

Q. *What do we pray for in the third ition?*

A. In the third Petition [which is, *y will be done on earth as it is in heaven* acknowledging that by nature we and men are not only utterly unable and willing to know & to do the will of od *p*, but prone to rebel againſt his ord *q*, to repine and murmur againſt Providence *r*, & wholly inclined to the will of the flesh, and of the devil We pray, that God would by his Spirit ke away from our ſelves & others, all indneſs *t*, weakneſs *u*, indiſpoſedneſs and perverſneſs of heart *x*, and by his

Matt:6.10. *p* Rom.7.18. Iob21 14, 1 Cor: 1. vers 7. 10.:17.vers 9. Numb.14.2. *ſ* Eph.2 ver: 2. *t* Eph: 17. *u* Eph. 3.16. *w* Mat.26.40.41. *x* Ier. 31,18, 19.

grac

grace make us able and willing to know, do, and ſubmit to his will in all things, with the like humility *z*, cheerfulneſs *a*, faithfulneſs *b*, diligence *c*, zeal *d*, ſincerity *e*, and conſtancy *f*, as the Angels do in heaven *g*.

y Pſ. 119. 1, 8, 35, 36. Act 21. 14. *z* Mic. 6. 8. *a* Pſ. 100. 2. Job 1. 21. 2 Sam. 15. 25, 26. *b* Iſa. 38. 3. *c* Pſ. 119. 4. *d* Rom. 12. 11. *e* Iſai. 119. 80. *f* Pſ. 119. 112. *g* Iſa. 6. 2, 3. 2 Chron. 20. 21. Mat. 18. v. 10.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition [which is, *Give us this day our daily bread h*,] acknowledging that in *Adam*, & by our own ſin, we have forfeited our right to all the outward bleſſings of this life, & deſerve to be wholly deprived of them by *God*, & to have them curſed to us in the uſe of them *i*; & that neither they of themſelves are able to ſuſtain us *k*, nor we to merit *l*, or by our own induſtry to procure them *m*, but prone to deſire *n*, get *o*, and uſe them unlawfully *p*; we pray for our ſelves and others, that both

h Mat. 6. 11. *i* Gen. 3. 17. & 3. 17. Rom. 8. 20 22. 21. Ier. 5. 25. Deut. 28. 15. to the end. *k* Deut. 8. 3. *l* Gen. 32. 10. *m* Deut. 8. vers. 17, 18. *n* Ierem. 2. ver. 13. *o* Hoſ. 12. 7. *p* Iam. 5. 3.

the

cy and we waiting upon the provi-
nce of God from day to day in the
e of lawful means, may, of his free
ft, and as to his fatherly wisdom shall
em best, injoy a competent portion
f them *q*, and have the same continued
nd blessed unto us in our holy & com-
rtable use of them *r*, and contentment
n them *s*, and be kept from all things that
re contrary to our temporal support and
omfort *t*.

m Deut. 28. ver. 17, 18. *n* Jerem. 6. ver. 13. *o* Hos. 12. 7. Jam. 4. 3. *q* Gen. 43. 12, 13, 14. & 28. 20. Ephes. 4. 28. Thess. 3. 11, 12. Phil. 4. v. 6. *r* 1 Tim. 4. 3, 4, 5. *s* 1 Tim. 6. 7, 8. *t* Prov. 30. 8, 9.

*Q. What do we pray for in the fifth Pe-
tition?*

A. In the fifth Petition [which is, *For-
give us our debts, as we forgive our debto-
rs*,] acknowledging that we and all
thers are guilty both of original and
ctual sin, and thereby become debtors
o the justice of God, and that neither we,
or any other creature can make the least
tisfaction for the debt *w*; we pray for
ur selves and others, that God of his free

u Mat. 6. 12. *w* Rom. 3. 9. to 21. Mat. 18. 24, 25. Ps. 130. 3, 4.

grace would, through the obedience an
satisfaction of Christ, apprehended. an
applyed by faith, acquit us both from th
guilt and punishment of sin *x*, accept u
in his beloved *y*, continue his favour an
grace to us *z*, pardon our dayly failings *a*
and fill us with peace and joy, in giving u
daily more and more assurance of forgi
veness *b*, which we are the rather embol
dened to ask, and incouraged to expect
when we have this testimony in our sel
ves, that we from the heart forgive ot
hers their offences *c*.

x Rom. 3. 24, 25, 26. Heb. 9. 22, *y* Eph. 1. 6, 7. *z* 2 Pe
1. 2. *a* Hos. 14. 2. Ier. 14. 7. *b* Rom. 15. 13. Psal. 51. 7, 8, 9
10. 12. *c* Luk. 11. v. 4. Matth. 6. 14, 15. & 18. 35.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, [which is *And lead us not into temptation, but deliver us from evil* d,] acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things; that we may be assaulted, foiled, and for a time led captive by temptations *e*, that Satan *f*, the world

Mat. 6. 13. *e* 2 Chron. 32. 31. *f* 1 Chr. 21. v. 1.

and

, and the flesh are ready powerfully to draw us aſide and inſare us *h*; and that we, even after the pardon of our ſins, by reaſon of our corruption *i*, weakneſs, and want of watchfulneſs *k*, are not only ſubject to be tempted, and forward to expoſe our ſelves unto temptations *l*, but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them, and to improve them *m*, and worthy to be left under the power of them *n*; we pray, that God would ſo over-rule the world and all in it *o*, ſubdue the flesh *p*, and reſtrain Satan *q*, order all things *r*, beſtow and bleſs all means of grace *ſ*, and quicken us to watchfulneſs in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin *t*; or, if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation *u*; or, when fallen, raiſed again and recove-

g Luk. 21. 34. Mark. 4. 19. *h* Iam. 1. 14. *i* Gal. 5. 17. *k* Mat. 26. 41. *l* Mar. 26. 69, 70, 71, 72. Gal. 2. 11, 10 15. 1 Chron. 18. 3. with 2 Chron. 19. 2. *m* Rom. 7. 23, 24. 1 Chron. 21. 1, 2, 3, 4. 2 Chron 16. 7, 8, 9, 10. *n* Pſ. 81. 11, 12. *o* Ioh. 17. 15. *p* Pſal. 51. 10. & 119. 133. *q* 2 Cor. 12. 7, 8. *r* 1 Cor. 10. 12, 13. *ſ* Heb. 13 v. 20, 21. *t* Mat. 26. 41. Pſ. 19. 13. *u* Eph. 6. 14, to 17. 1 Theſſ. 3. 13 Iude v. 24.

red out of it *w*, and have a ſanctified u
and improvement thereof *x*, that o
ſanctification and ſalvation may be perf
cted *y*, Sathan troden under our feet
and we fully freed from ſin, temptatio
and all evil for ever *a*.

w Pſal. 51, 12. *x* 1 Pet. 5. 8, 9, 10. *y* 2 Cor. 13. 7, 9. *z* Ro
16. 20. Zec. 3. 2. Luk. 22. 3, 31. *a* Ioh. 17. 15. 1 Theſſ. 5. v. 2

Q. *What doth the Concluſion of th
Lords Prayer teach us?*

A. The concluſion of the Lords Pray
er [which is, *For thine is the Kingdo
the Power and the Glory for ever*, Amen
teacheth us to enforce our Petitions wit
arguments *c*, which are to be taken no
from any worthineſs in our ſelves, or i
any other creature, but from God *d*; an
with our prayers to joyn praiſes
aſcribing to God alone eternal ſoveraign
ty, omnipotency, and glorious excelle
cy *f*, in regard whereof, as he is able an
willing to help us *g*; ſo we by faith ar
imboldned to plead with him, that h
would *h*, and quietly to rely upon hi

b Matth. 6. 13. *c* Rom. 15. 30. *d* Dan. 9. 4, 7, 8,
16. 17, 18, 19. *e* Phil. 4. 6. *f* 1 Chron. 29. 10, 10.
g Eph. 3, v. 20, 21. Luke 11, 13. *h* 2 Chron. 20. 6,

tha

that he will fulfil our requeſts *i*; and to teſtifie this our deſire and aſſurance we ſay, AMEN *k*.

i 2 Chron. 14.11. & 1 Cor. 14.16. Revel. 22.v.20.21.



THE SHORTER CATECHISM,

First agreed upon by the Assembly of Divines at

WESTMINSTER.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.



Printed in the Year 1694.

ACT
OF THE
GENERAL ASSEMBLY,
Approving of the
SHORTER CATECHISM.

THE General Assembly *having seriously considered the* Shorter Catechism, *agreed upon by the Assembly of Divines sitting at* Westminster, *with assistance of Commissioners from this Kirk, Do find upon due examination thereof, That the said* Catechism *is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk. And therefore approve the said* Shorter Catechism *as a part of the intended Uniformity, to be a Directory for Catechising such as are of weaker capacity.*

A. KER

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THE SHORTER CATECHISM

First agreed upon by the Assembly of Divines at *WESTMINSTER*.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Christ* in the Three Kingdoms.

QUESTION.

WHat is the chief end of Man?

ANSWER.

Mans chief end is to glorifie God *a*, and to enjoy Him for ever *b*.

a 1 Cor. 10. 31. Rom. 11. 36. *b* Psal. 73. 25, to the end.

Q. What rule hath God given to direct us how we may glorifie & enjoy him?

A. The word of God (which is con-

tai-

ned in the Scriptures of the Old and ew Testament *c)* is the *only rule* to di- ct us how we may glorifie and enjoy m *d*.

c 2 Tim. 3. 16. Eph. 2. 20. *d* 1 Joh. 1. 3, 4.

Q. What do the Scriptures principally ach?

A. The Scriptures principally teach, hat man is to believe concerning *God*, nd what duty God requires of man *e*.

e 2 Tim. 1. 13. and 3. 16.

Q. What is God?

A, God is a Spirit *f*, infinite *g*, eternal , and unchangeable *i* in his being *k*, wis- om *l*, power *m*, holiness *n*, justice, good- ess, and truth *o*.

f Joh. 4. 24. *g* Iob 11. 7, 8, 9. *h* Psal. 90. 2. *i* Iam. 1. 17 Exod. 3. 14. *k* Ps. 147. 5. *m* Rev. 4. 8. *n* Rev. 15. 4. Exod. 34. 6.

Q. Are there more Gods than one?

A. There is but one only, the living nd true God *p*,

p Deut. 6. 4. Ier. 10. 10.

Q. How many persons are there in the God-head?

A. There are three persons in the God- head, the Father, the Son, and the holy Ghost, and these three are one God, the

same

same in substance, equal in power
glory q.

q 1 John 5.7. Mat. 28.19.

Q. *What are the decrees of God?*

A, The decrees of God, are his eter
purpose according to the counsel of
will, whereby for his own glory, he h
fore-ordained whatsoever comes
pass r.

r Eph. 1.4.11. Rom. 9.11.22.

Q. *How doth God execute his decre*

A. God executeth his decrees in
Works of Creation and Providence?

Q. *What is the Work of Creation?*

A. The Work of Creation is Gods m
king all things of nothing, by the Wo
of his Power, in the space of six da
and all very good s.

s Gen. 1. Chap. Heb. 11. 3.

Q. *How did God create man?*

A. God created man male and fema
after his own Image, in knowledge, rig
teousness and holiness, with domini
over the creatures t.

t Gen. 1.26,27,28 Col. 3.10. Eph. 4.24.

Q. *What are Gods works of Provide*

A. Gods works of Providence are
m

st holy *u*, wise *w*, and powerful preserving *x*, and governing all his creatures and all their actions *y*.

u Psal. 145. 17. *w* Psal. 104. 24. Isai. 28. 29. *x* Heb. 1. 3. *y* Psal. 103. 19. Mat. 10. 29, 30, 31.

Q. *What special act of Providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death *z*.

z Gal. 3. 12. Gen. 2. 17.

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God *a*.

a Gen. 3. 6, 7, 8, 13. Eccl. 7. 29.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 John 3. 4.

Q. *What was the sin whereby our first Parents fell from the estate wherein they were*

were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen. 3. 6, 13.

Q. *Did all Mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d*.

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22.

Q. *Into what estate did the fall bring Mankind?*

A. The fall brought Mankind into an estate of sin and misery *e*.

e Rom. 5. 12.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of original righteousness, & the corruption of his whole nature, which is commonly called Ori-

gi-

ginal sin, together with all actual transgressions, which proceed from it *f*.

f Rom. 5. 10. to 20. Ephes. 2. 1, 2, 3. Iam. 1. v. 14. 15. Mat. 15. 19.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God *g*, are under his wrath and curse *h*, & so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i*.

g Gen. 3. 8, 10, 24. *h* Eph. 2. 2, 3. Gal. 3. 10. *i* Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.

Q. *Did God leave all mankind to perish in the state of sin and misery?*

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life *k*, did enter into a Covenant of Grace, to deliver them out of the state of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

k Eph. 1. 4. *l* Rom. 3. 20, 21, 22. Gal. 3. 21, 22.

Q. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God elect is the Lord Jesus Christ *m*, who being the eternal Son of God, became man *n*, & so

m 1 Tim. 2. 5, 6. *n* Ioh. 1. 14. Gal. 4. 4.

was, and continueth to be God and Man in two distinct Natures, and one Person for ever o.

o Rom. 9 5. Col. 2, 9. Heb. 7. 24, 25.

Q. *How did Christ, being the Son of God, become Man?*

A. Christ the Son of God became man by taking to himself a true body p, and a reasonable soul q, being conceived by the power of the holy Ghost, in the womb of the Virgin *Mary*, and born of her r, yet without sin s.

p Heb. 2. 14, 16. and 10. 5. q Mat. 26. 38. r Luke 1. 27, 31. 35. 42. Gal. 4. 4. s Heb. 4. 15. and 7. ver. 26.

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation t.

t Acts 3. 22. Heb. 12. 25. with 2 Cor. 13. v. 3. Heb. 5. 5, 6, and 7. 25. Ps. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Psal. 2. 8, 9, 10, 11.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by His Word and Spirit, the will of God for our salvation u.

u John 1. 18. 1 Pet. 1. 10, 11, 12. Joh. 15. 15. and 20. 31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*; and in making continual intercession for us *y*.

w Heb. 9. 14, 28. *x* Hebr. 2. 17. *y* Heb. 7. v. 24, 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining & conquering all his and our enemies *c*.

z Acts 15. 14, 15, 16. *a* Isa. 33. 22. *b* Isa. 32. 1. *c* 1 Cor. 15. 25. Psalm 110. throughout.

Q. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the Cross *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luke 2. 7. *e* Gal. 4. 4. *f* Heb. 12. 2, 3, Isai. 53. 2. *g* Luke 22. 24. Matth. 27. 46. *h* Philipp. 2. 8. *i* 1 Cor. 15. 4. *k* Acts 2. 24, 25, 26, 27. 31. Mat. 12. ver. 40.

Q. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 Cor. 15. 4. *m* Mark 16. 19. *n* Eph. 1. 20. *o* Acts 1. 11. and 17. 31.

Q. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us *p*, by his holy Spirit *q*.

p John. 1. 11, 12. *q* Tit. 3. 5, 6.

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applyeth to us the redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual Calling *s*.

r Eph. 1. 13, 14. Joh. 6. 37, 39. Eph. 2. ver. 8. *s* Eph. 3. 17. 1 Cor. 1. 9.

Q. *What is effectual calling?*

A. Effectual calling is the work of God

Gods Spirit *t*, whereby convincing us of our ſin and miſery *u*, inlightning our minds in the knowledge of Chriſt *w*, & renewing our wils *x*, he doth perſwade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel *y*.

t 2 Tim.1.9. 2 Theſſ.2.13.14. *u* Acts 2,37. *w* Acts 16,18. *x* Ezek, 36.26,27. *y* Ioh.6.44,45. Phil.2.13.

Q. *What benefits do they that are effectually called partake of in this life.*

A. They that are effectually called, do in this life partake of juſtification *z*. adoption *a*, ſanctification, and the ſeveral benefits which in this life do either accompany or flow from them *b*.

z Rom.8.30. *a* Eph. 1.5. *b* 1 Cor 1.30.

Q. *What is Juſtification?*

A. Juſtification is an Act of Gods free grace, wherein he pardoneth all our ſins *c*, and accepteth us as righteous in his ſight *d*, only for the righteouſneſs of Chriſt imputed to us *e*, and received by faith alone *f*.

c Rom.3.24 25. *d* Cor.5.19,21. *e* Rom.5.vers 17,18.19. *f* Gal.2,16. Phil.3.9.

Q. *What is Adoption?*

A. Adoption is an act of Gods free gra-

ce *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 Iohn 3.1. *h* Iohn 1.12. Rom.8.17.

Q. *What is ſanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, & are inabled more and more to die unto ſin, and live unto righteouſneſs *l*.

i 1 Theſ.5.23. *k* Eph.4.23,24. *l* Rom 6 4,6.

Q. *What are the benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification, are, aſſurance of Gods Love, peace of Conſcience *m*, joy in the holy Ghoſt *n*, increaſe of grace *o*, and perſeverance therein to the end *p*.

m Rom.5.1,2,5. *n* Rom.14.17. *o* Prov.4.18. *p* 1 John.5.13 1 Pet.1.5.

Q. *What benefits do Believers receive from Chriſt at death?*

A. The ſouls of Believers are at their death made perfect in holineſs *q*, and do

q Hebr. 12.23.

im

immediately pass into glory *r*, and their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

r 2 Cor. 5. 1, 6, 8, Phil. 1. 23. Luk. 23. 43. *s* 1 h Thess. 4. 14. *t* Isai 57. 2. *u* Joh. 19. v. 26, 27.

Q. *What benefits do Believers receive from Christ at the Resurrection?*

A. At the resurrection Believers being raised up in glory *w*, shall be openly acknowledged and acquitted in the day of judgment *x*, and made perfectly blessed in full enjoying of God *y* to all eternity *z*.

w 1 Cor. 15. 43. *x* Matth. 25. 23. & 10. 32. *y* 1 John. 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17.

Q. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Mich. 6. 8. 1 Sam. 15. 22.

Q. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom. 2. 14, 15. and 10. 5.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is ſummarily comprehended in the ten Commandments *e*.

e Deut. 10. 4. Mat. 19. 17.

Q. *What is the ſum of the ten Commandments?*

A. The ſum of the ten Commandments is, to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our neighbour as our ſelves *d*.

d Matth. 22. 37, 38, 39, 40.

Q. *What is the preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in theſe words, *I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the houſe of bondage* c.

Exod. 20 2.

Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *f*.

f Luke 1. 74. 75. 1 Pet. 1. 15, to 19.

Q.

Q. *Which is the First Commandment?*

A. The First Commandment is, *Thou shalt have no other Gods before me* g.

g Exod. 20 3.

Q. *What is required in the First Commandment?*

A. The First Commandment requireth us to know and acknowledge *God* to be the only true God, and our God *h*; and to worship and glorifie him accordingly *i*.

h Chr. 28.9. Deut. 26.17. *i* Matth. 4.10. Psalm. 29.2.

Q. *What is forbidden in the First Commandment?*

A. The First Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worship and glory to any other, which is due to him alone *n*.

k Psal. 14.1. *l* Rom. 1. 21. *m* Psal. 81. 10. 11. *n* Rom. 1. 25.26.

Q. *What are we especialy taught by these words* [Before me] *in the first Commandment?*

A. These words [*Before me*] in the First Commandment, teach us, that God,

God, who seeth all things, taketh notice of, & is much displeased with the sin of having any other God *n*.

n Ezek. 8. 5. to the end. Ps. 44. 20, 21.

Q. Which is the second Commandment?

A. The second Commandment is, *Thou shalt not make unto thee any graven Image, nor any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth, Thou shalt not bow down thyself to them, nor serve them: for the Lord thy God a jealous God, visiting the iniquity of the fathers upon the children unto the third & fourth generation of them that hate me, & shewing mercy unto thousands of them that love me, and keep my Commandments* p.

p Exodus 20. 4, 5, 6.

Q. What is required in the second commandment?

A. The second Commandment requireth the receiving, observing, & keeping pure and entire all such religious Worship and Ordinances as God hath appointed in his word *q*.

q Deut. 32. 46. Mat. 28. 20. Act. 2. 42.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the Worship of God by Images or any other way not appointed in his Word *s*.

s Deut. 4. 15. to 19. Exod. 32. 5, 8. *s* Deut. 12. v. 31, 32.

Q. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are, Gods soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own worship *w*.

t Ps. 95. 2, 3, 6. *u* Ps. 45. 11. *w* Ex. 34, 13, 14.

Q. *Which is the third Commandment?*

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain; For the Lord will not hold him guiltless that taketh his Name in vain* x.

x Exodus 20. 7.

Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9. Deut. 28. 58. *z* Ps. 68. 4. *a* Rev. 15, 3, 4. *b* Mal. 1. 11, 14. *c* Ps. 138. 1, 2. *d* Job 36. 7, 24.

Q.

Q. *What is forbidden in the third Commandment?*

A, The third Commandment forbideth all profaning or abusing of anything, whereby God makes himself known *e*.

e Mal. 1.6,7,12. & 2,2. & 3.14.

Q. *What is the reason annexed to the third Commandment?*

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2.12,17,22,24. 1 Sam. 3.13. Deut. 28.58,59.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath day, to keep it holy: Six dayes shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates. For*

x dayes the Lord made heaven & earth, e sea, & all that in them is, & rested e seventh day, wherefore the Lord bles- d the Sabbath day, & hallowed it g.

g Exod. 20. 8, 9, 10, 11.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requi- eth the keeping holy to God such set ti- ne as he hath appointed in his word, ex- ressly, one whole day in seven, to be a oly Sabbath to himself *h*.

h Deut. 5. 12. 13, 14.

Q. Which day of the seven hath God ppointed to be the weekly sabbath?

A. From the beginning of the world o the resurrection of Christ, God ap- ointed the seventh day of the week to e the weekly Sabbath; & the first day f the week ever since, to continue to- he end of the world, wich is the Chri- ian Sabbath *i*.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Act. 20. 7.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a oly resting all that day *k*, even from such

k Exodus 20. 8, 10.

wordly imployments, & recreations a
are lawful on other days *l*, and ſpendin
the whole time in the publick & priva
te exerciſes of God's worship *m*, excep
ſo much as is to be taken up in the work
of neceſſity and mercy *n*.

l Exod. 16. 25, to 28. Nehem. 13. 15, to 22. *m* Luke 4. 16
Acts 20. 7. Pſ. 92. title. Iſai. 66. 23. *n* Mat. 12. 1, to 13.

*Q. What are the ſins forbidden in th
fourth Commandment?*

A. The fourth Commandment for-
biddeth the omiſſion or careleſs perfor-
mance of the duties required *o*, and
profaning the day by idleneſs *p*, or do-
ing that which is in it ſelf ſinful *q*, o
by unneceſſary thoughts, words, o
works about worldly imployments o
recreations *r*.

o Ezek. 22. 26. Amos 8. 5. Mal. 1. 13. *p* Acts 20. 7, 9
Ezek. 23. 38. *r* Jer. 17. 24, 25, 26. Iſai. 58. 13

*Q. What are the reaſons annexed to th
fourth Commandment?*

A. The reaſons annexed to the fourth
Commandment, are, Gods allowin
ſix days of the week for our own im-
ployment *ſ*, his challenging a ſpeci
propriety in the ſeventh, his own ex

ſ Exod. 20. 9.

am

mple, & his blessing the Sabbath day t

t Exod 20.11.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy father and thy mother, That thy dayes may be long upon the land which the Lord thy God giveth thee* u.

u Exod.20.12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, & performing the duties belonging to every one in their several places & relations, as superiours w, inferiours x, or equals y.

w Eph.5.21. x 1 Pet.2.17. y Rom.12.10.

Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations z.

z Mat.15.4,5,6. Ezek.34.2,3,4. Rom13.8.

Q. *What is the reason annexed to the fifth Commandment?*

A. The reason annexed to the fifth

Commandment, is a promise of long life and prosperity, (as far as it shall serve for *Gods* glory and their own good) to all such as keep this Commandment *a*.

a Deut. 5. 16. Ephes. 6. 2, 3.

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, *Thou shalt not kill* b.

b Exod. 20. 13.

Q. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*.

c Ephes. 5. 28, 29. *d* 1 Kings 18. 4.

Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly; and whatsoever tendeth thereunto *e*.

e Acts 16. 28. Gen. 9. 6.

Q. *Which is the seventh Commandment?*

A. The seventh Commandment is, *Thou shalt not commit adultery* f.

f Exod. 20. 14.

Q. *What is required in the seventh Commandment?*

A.

A. The ſeventh Commandment requireth the preſervation of our own, & our neighbours chaſtity, in heart, ſpeech and behaviour *g*.

g 1 Cor. 7. 2, 3, 5, 34, 36. Col. 4. 6. 1 Pet. 3. 2.

Q. What is forbidden in the ſeventh Commandment?

A. The ſeventh Commandment forbiddeth all unchaſt thoughts, words, and actions *h*.

h Matth. 15. 19. & 5. 28. Epheſ. 5. 3, 4.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, *Thou ſhalt not ſteal* i.

i Exod. 20. 15.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth, and outward eſtate of our ſelves and others *k*.

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4. 5. Exod. 23. v. 4, 5. Gen 47. 14, 20.

Q. What is forbbiden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatſoever doth, or may, unuſtly hinder our own, or our Neigh-

bours wealth, or outward estate *l*.

l Prov.21.17. & 23.20,21. & 28.19. Eph.4.28.

Q. Which is the ninth Commandment?

A. The ninth Commandment is *Thou shalt not bear false witness against thy Neighbour* m.

m Exod.20.19.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own & our neighbours good name *o*; especially in witness-bearing *p*.

n Zech.8.16. *o* 3 John v. 12 *p* Prov.14.5,25.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name *q*.

q 1 Sam.17.28. Lev.19.16. Ps 15.3.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid-servant, nor his*

his ox, nor his aſs, nor any thing that is thy neighbours r.

r Exod. 20.17.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition *ſ*, with a right and charitable frame of ſpirit toward our neighbour, and all that is his *t*.

Heb. 13.5. 1 Tim. 6.6. *ſ* Iob. 31.29. Rom. 12 15. 1 Tim. 1.5. 1 Cor. 13.4,5,6.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all diſcontentment with our own eſtate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kings 21.4. Eſth. 5.13. 1 Cor. 10. ver. 12. *w* Gal. 5.26. Iam. 3.14. *x* Rom. 7.7,8. & 13. ver. 9. Deut. 5.21.

Q. Is any man able perfectly to keep the Commandments of God.

A. No meer man ſince the fall, is able in this life perfectly to keep the commandments of God *y*, but doth daily

y Eccl. 7.20. 1 Iohn 1.8,10. Gal. 5. ver. 17.

break them in thought, word & deed *z*.

z Gen 6.5. & 8 21. Rom.3.9, to 21. Iam.3 2. to,13.

Q. *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves, & by reason of several aggravations, are more hainous in the sight of God than others *a*.

a Ezek. 8.6,13,15. 1 John 5.16. Ps.78.17,32.56.

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath & curse, both in this life, & that which is to come *b*.

b Eph.5.6. Gal.3,10. Lam.3.39. Mat.25.41.

Q. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in *Jesus Christ*, repentance unto life *c*, with the diligent use of all the outward means, whereby *Christ* communicateth to us the benefits of redemption *d*.

c Act. 20.21. *d* Pro. 2. 1, to 6. & 8. 33. to the end. Isai. 55.3.

Q. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving gra-

grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e Heb 10.39. *f* Joh. 1.12. Is. 26.3, 4. Phil. 3.5. Gal. 2.16.

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of *God* in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

g Acts 11.18. *h* Acts 2.37 38. Joel. 2. 12. Jer. 3.22. *k* Jer. 31.18, 19. Ezek. 36.31. *l* 2 Cor. 7.11. Is. 1.16, 17.

Q. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

A. The outward & ordinary means whereby Christ communicateth to us the benefits of redemption, are, his Ordinances, especially his Word, Sacraments and Prayer, all which are made effectual to the elect for salvation *m*.

m Mat. 28.19, 20. Acts 2.42, 46, 47.

Q. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the rea-

reading, but especially the preaching of the word, an effectual means of convincing & converting sinners, & of building them up in holiness and comfort, through faith unto salvation *n*.

n Neh. 8. 8. 1 Cor. 14. 24, 25. Act. 26. v. 18. Ps. 19. 8. Act. 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. Rom. 10. 13. to 17. & 1. 16.

Q. *How is the Word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, & prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, & practise it in our lives *t*.

o Prov. 8. 34. *p* 1 Pet. 2. 1, 2. *q* Ps. 119. 18. *r* Heb. 4. 2. 2 Thess. 2. v. 10. *s* Ps. 119. 11. *t* Luke 8. 15. Jam. 1. 25.

Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*, & the working of his Spirit in them that by faith receive them *w*.

u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6, 7. *w* 1 Cor. 12. 13.

Q. *What is a Sacrament?*

A

A. A ſacrament is an holy ordinance ſtituted by Chriſt, wherein by ſenſible gns, Chriſt and the benefits of the New ovenant are repreſented, ſealed and pplyed to Believers *x*.

x Gen. 17. 7, 10. Exodus 12. chap. 1 Cor. 11. ver. 23. 26.

Q. Which are the Sacraments of the New Teſtament?

A. The Sacraments of the New Te- ament are, Baptiſm *y*, and the Lords upper *z*.

y Matth. 28. 19. *z* Matth. 26. 26, 27, 28.

Q. Waht is Baptiſm?

A. Baptiſm is a Sacrament, wherein he waſhing with water in the Name of he Father, and of the Son, and of the oly Ghoſt *a*, doth ſignifie and ſeal our ngrafting into Chriſt, and partaking of he benefits of the Covenant of Grace, nd our engagement to be the Lords *b*.

a Matth. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

Q. To whom is Baptiſm to be adminiſtred?

A. Baptiſm is not to be adminiſtred to ny that are out of the viſible Church, ill they profeſs their faith in Chriſt, nd obedience to him *c*; but the infants

c Acts 8. 36, 37. and 2. 38.

of

of ſuch as are members of the Viſib
Church, are to be baptized *d*.

d Acts 2. 38, 39. Gen. 17. 10. With Col. 2. 11, 12. 1 Co
7. 14.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament
wherein by giving and receiving Brea
& Wine according to Chriſt's appoint
ment, his death is ſhewed forth: and th
worthy receivers are, not after a corpo
ral and carnal manner, but by Faith,
made partakers of his Body and Blood,
with all his benefits, to their ſpiritua
nourishment, and growth in grace *e*.

e 1 Cor. 11. 23. to 26 and 10. 16.

Q. *What is required to the worthy re
ceiving of the Lords Supper?*

A. It is required of them that would
worthily partake of the Lords Supper,
that they examine themſelves, of their
knowledge to diſcern the Lords body *f*,
of their faith to feed upon him *g*, of
their repentance *h*, love *i*, and new obe
dience *k*, leſt coming unworthily, they
eat and drink judgment to themſelves *l*.

f 1 Cor 11. 28. 29. *g* 2 Cor. 13. 5. *h* 1 Cor. 11. 31. *i* 1 Cor
10. 16. 17. *k* 1 Cor. 5. 7, 8. *l* 1 Cor. 11. 28, 29.

Q. *What is Prayer?*

A. Prayer is an offering up of our de-
res to God *m*, for things agreeable to his
ill *n*, in the Name of Christ *o*, with con-
ession of our sins *p*, and thankful ac-
nowledgment of his mercies *q*.

m Psal. 62.8. *n* 1 John 5.14. *o* John 16.23. *p* Psal.32.5, Dan 9.4. *q* Phil.4.6.

Q. *What rule hath God given us for our irection in Prayer?*

A. The whole word of God is of use to irect us in prayer *r*, but the special rule f direction is that form of Prayer which Christ taught his Disciples, commonly alled *the Lords Prayer* *s*.

r 1 John.5 14. Mat.6.9, to 13. with Luk. 11, ver. 2. 3, 4.

Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, [*Our Father, which art in heaven t,*] teacheth us to draw near to God with all holy reverence and confi-ence, as children to a Father, able and eady to help us *u*, & that we should pray with and for others *w*.

s Mat. 6.9. *t* Rom.8.15. Luk.11.13. *w* Act.12,5. 1 Tim. 1,2.

Q. *What do we pray for in the first Pe-ition?*

A. In the first Petition, which is, [*Hallowed be thy Name x,*] we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known *y*, & that he would dispose all things to his own glory *z*.

x Mat. 6. 9. *y* Ps. 67. 2, 3. *z* Ps. 83. throughout.

Q. What do we pray for in the second Petition?

A. In the second Petition, which is (*Thy Kingdom come* a,) we pray, that Satans kingdom may be destroyed *b*, and that the kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*; and that the kingdom of glory may be hastened *e*.

a Mat. 6. 10. *b* Psal. 68. 1. 18. *c* Rev. 12. 10, 11. *d* 2 Thes. 3. 1. Rom. 10. 1. Joh. 17. 19, 20. *e* Rev. 22. 20.

Q. What do we pray for in the third Petition?

A. In the third Petition, which is (*Thy will be done in Earth, as it is in Heaven f,*) we pray, that God by his grace would make us able and willing to know, obey, & submit to his will in all things *g*, as the Angels do in heaven *h*.

f Mat. 6. 10. *g* Ps. 67. throughout. Ps. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Job. 1. 21. *h* Ps. 103. v. 20, 21.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, (*Give us this day our daily bread* i,) we pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

i Mat. 6,11. *k* Prov. 30.8,9. Gen. 28.20. 1 Tim 1.4,5.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, (*And forgive us our debts, as we forgive our debtors* l,) we pray, that God for Christs sake would freely pardon all our sins *m*, which we are the rather incouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l Mat. 6, 12. *m* Ps. 51. 2,7,9, Dan. 9. 17,18,19. *n* Luke 11.4. Mat. 18.35.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil* o,] we pray, that God would either keep us from being tempo Mat. 6. 13. *p* Mat. 26. 41.

ted to sin *p*, or support and deliver when we are tempted *q*.

p 2 Cor. 12. 8.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A, The conclusion of the Lords Prayer, which is, [*For thine is the Kingdom the power & the glory, for ever*, Amen *r*,] teacheth us to take our encouragement in prayer from God only *s*, & in our prayers to praise him, ascribing Kingdom, Power, and Glory to him *t*, and in testimony of our desire and Assurance to be heard, we say, *Amen u*.

r Mat. 6. 13. *s* Dan. 9. v. 4, 7, 8, 9, 16. to 19. *t* 1 Chr. 29. 10, to 13. *u* 1 Cor. 14. 16. Rev. 22. v. 20, 21.

The ten Commandments

Exodus 20.

GOD spake all these words, saying, I *am* the Lord thy God, which have brought thee out of the land of *Egypt*, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any gra-

graven Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, unto the third & fourth generation of them that hate me; and shewing mercy unto thouſands of them that love me, & keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; For the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour, and do all thy work; But the Seventh day is the ſabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates: For in ſix dayes the Lord made heaven and earth, the ſea

and all that in them is, & reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſſe nor any thing that is thy neighbours.

The Lords prayer. Matth. 6.

OUr Father which art in heaven: Hallowed be thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread: and forgive us our debts, as we forgive our debtors: & lead us not into temptation; but deliver us from evil

or thine is the Kingdom, and the po-
er, and the glory, for ever. *Amen.*

The Creed.

I Believe in God, the Father Almighty,
maker of heaven and earth; And in Je-
s Christ his only Son our Lord, which
as conceived by the Holy Ghost, born
f the Virgin *Mary*, suffered under *Pon-
ius Pilate*, was crucified, dead, and bu-
ed; He descended into Hell ¶, the
ird day he rose again from the dead: He
scended into Heaven, and sitteth on the
ght hand of God the Father Almighty;
om thence he shall come to judge the
uick and the dead: I believe in the Ho-
Ghost, the holy Catholick Church,
e Communion of Saints, the forgive-
ess of sins, the resurrection of the body,
nd the life everlasting; *Amen.*

¶ *i. e.* Continued in the state of the dead, & under the
wer of Death, till the third day.

SO much of every *Question*, both in the *Larger* and *Shorter Catechism* is re-
eated in the *Answer*, as maketh every *Answer* an entire proposition, or senten-
e in it self, to the end the learner may

further improve it upon all occasion for his increase in knowledge and piety even out of the course of Catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the *ten Commandments*, and the *Lords Prayer* (much less a Prayer, as ignorant people have been apt to make both it and the *Decalogue*) but because it is a brief sum of the *Christian* faith, agreeable to the Word of God, anciently received in the Churches of Christ.

FINIS.



A Brief Sum of Christian Doctrine,

Contained in

oly SCRIPTURE, & holden forth in the CONFESSION of FAITH and CATECHISMS.

greed upon by the *Assembly* of DIVINES at WESTMINSTER, and received by the *General Assembly* of the *Kirk* of SCOTLAND: With the practical Use thereof.

e sum of Saving Knowledge may be taken up in these four Heads: 1. *The woful condition wherein all Men are by nature, through breaking of the* Covenant of *Works.* 2. *The remedy provided for the Elect in Jesus Christ by the* Covenant *of Grace.* 3. *The means appointed to make them partakers of this Covenant.* 4. *The blessings which are effectually conveyed unto the Elect by these means. Which four Heads are set down each of them in some few Propositions.*

HEAD I.

Our woful condition by nature, through breaking the Covenant of Works.

Hos. 13. 9. O Israel, *thou hast destroyed thy self.*

I. THE Almighty and eternal God, the Father the Son, and the Holy Ghost, three distinct Persons in one and the same undivided God head, equally infinite in all perfections; did before time most wisely decree, for his own Glory, whatsoever cometh to pass in time, and doth most holily and Infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing, very good in their own kind, in special he made of the Angels holy; and he made our first Parents *Adam* and *Eve* the root of mankind, both upright and able to keep the Law written in their heart: Which Law they were naturally bound to obey under pain of death; and God was not bound to reward their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatning death in case they should fail. This is the Covenant of works.

III. Both Angels and Men were subject to the change of their own free will, as experience proved [God having reserved to himself the incommunicable property being naturally unchangeable] For many Angels of their own accord fell by sin from their first estate, and became Devils: our first Parents being entised by Satan one of these Devils speaking in a Serpent, did break the Covenant of works, in eating the forbidden fruit whereby they and their Posterity being in their loins as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God;

become by nature enemies to God, and to all spiri
l good, and inclined only to evil continually: Thi
r original sin, the bitter root of our actual trans
ssions, in thought, word, and deed.

HEAD II.

he Remedy provided in JESUS CHRIST for the Elect by the Covenant of Grace.

os. 13.9. O Israel, *thou hast destroyed thy self; but in me is thine help.*

lbeit man, having brought himself into this wolful condition, be neither able to help himself, nor lling to be helped by God out of it, but rather incli- d to lye still unsensible of it, till he perish. Yet God, the glory of his rich Grace, hath revealed in his ord a way to save sinners, to wit, by faith in JESUS HRIST, the Eternal Son of God, by vertue of, and ording to the tenor of the Covenant of Redemption ma- and agreed upon, between God the Father and God e Son, in the counsel of the Trinity before the World gan.

II. The sum of the Covenant of Redemption is this, od having freely chosen unto life, a certain number lost mankind, for the Glory of his rich Grace, did ve them, before the World began unto God the Son, pointed Redeemer that upon condition he would humble himself so far as to assume the Humane Nature of Soul and a Body unto Personal Union with his Divine ature, and submit himself to the Law as surety for em, & satisfie Justice for them, by giving obedience their name, even unto the suffering of the cursed ath of the Cross, he should ransom and redeem them l from sin and death, and purchase unto them righ- ousness and eternal Life, with all saving graces lea- ng thereunto, to be effectually, by means of his own ppointment, applyed in due time to every one of them. his condition the Son of God (who is Jesus Christ our rd) did accept before the world began, and in the lness of time came into the world, was born of the Virgin

Virgin *Mary*, subjected himself to the Law, and co
pleatly payed the ranſom on the Croſs: But by ver
of the foreſaid bargain made before the World began,
is in all ages, ſince the fall of *Adam*, ſtill upon
work of applying actually the purchaſed benefits unto
Elect: And that he doth by way of entertaining a C
venant of free Grace & reconciliation with them, throu
faith in himſelf, by which Covenant he makes over
every Believer a right and intereſt to himſelf; & to
his bleſſings.

III. For the accompliſhment of this Covenant of R
demption, and making the Elect partakers of the bene
thereof in the Covenant of Grace. Chriſt Jeſus was cl
with the threefold Office of *Prophet*, *Prieſt*, and *Ki*
Made a Prophet, to reveal all ſaving knowledge to
people, and to perſwade them to believe and obey t
ſame. Made a *Prieſt*, to offer up himſelf a ſacrifice
ce for them all, and to intercede continually with
Father for making their perſons and ſervices accepta
to him. And made a *King*, to ſubdue them to himſe
to feed and rule them by his own appointed ordinanc
And to defend them from their enemies.

HEAD III.

The outward means appointed to make
Elect partakers of this Covenant, and a
the reſt that are called to be inexcuſable.

Matth. 22. 14. *Many are called.*

1. THe outward means and ordinances for making
partakers of the Covenant of Grace are ſo wi
diſpenſed, as the Elect ſhall be infallibly converted
ſaved by them, & the Reprobate, among whom they
not be juſtly ſtumbled. The means are ſpecially
four: 1. The *Word of God*. 2. The *Sacraments*. 3. *Kirk*
vernment. 4. *Prayer*. In the *word of God Preached by*
Meſſengers, the Lord makes offer of Grace to all
ners, upon condition of Faith in Jeſus Chriſt; and w
ſoever do confeſs their ſin, accept of Chriſt offered,
ſubmit themſelves to his Ordinances, he will have

ems and their Children received into the honour and privi-ledges of the Covenant of Grace. By the *Sacraments* God will have the Covenant sealed for confirming the bar-gain, on the foresaid condition. By *Kirk Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by *Prayer* he will have his own glorious Grace promised in the Covenant, to be duly drawn forth, acknowledged and employed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the new since he came, is one and the same in substance, albeit different in outward Administration. For the *Covenant* in the Old Testament being sealed with the Sacrament of *Circumcision* and the *Paschal Lamb*, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry Ceremonies: But since Christ came, the Covenant being sealed by the Sacraments of *Baptism* and the *Lords Supper*, do clearly hold forth Christ already crucified before our eyes, victorious over Death and the Grave, and gloriously ruling Heaven and Earth for the good of his own People.

HEAD. IV.

The blessings which are effectually conveyed by these means to the Lords Elect or chosen ones

Matth. 22. 14. *Many are called; but few are chosen.*

BY these outward Ordinances, as our Lord makes the reprobate inexcusable, so in the power of his Spirit, he applyes unto the Elect effectually all saving grace purchased to them in the Covenant of Redemption, & makes a change in their persons. In particular. 1. He doth *convert* or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections, & faculties, for giving spiritual obedience to his Commands. 2. He gives unto them *saving faith*, by making them in the sense of deserved endem-

nation, to give their consent heartily to the Covenan
Grace, and to imbrace Christ Jesus unfainedly. 3.
gives them *Repentance*, by making them with Godly
row in the hatred of sin, and love of Righteousne
turn from all iniquity to the service of God. And 4.
Sanctifies them, by making them go on and persever
faith, and spiritual obedience of the Law of God,
nifested by fruitfulnesse in all duties and doing good wo
as God offereth occasion.

II. Together with this inward change of their Perso
God changes also their state, for so soon as they are bro
by Faith into the Covenant of Grace. 1. He *Justifies* the
by imputing unto them that perfect obedience which Ch
gave to the Law, and satisfaction also which upon
Cross Christ gave unto Justice in their name. 2. He *R*
conciles them, and makes them friends to God; w
before were enemies to God. 3. He *Adopts* them, th
they shall be no more children of Satan, but children
God, inriched with all spiritual Priviledges of his Sons. A
last of all, after their warfare in this life is ended, he p
fects the Holinesse & Blessednesse, first of their souls at th
death, and then both of their souls, and their bodie
being joyfully joyned together again in the resurrect
at the Day of his glorious coming to judgment, when
the wicked shall be sent away to Hell, with Satan wh
they have served: but Christs own chosen and redeem
ones, true Believers, Students of Holinesse, shall rem
with himself for ever, in the state of *Glorification*.



Th

The practical uſe of Saving Knowledge,

Contained in SCRIPTURE, and holden forth briefly in the foreſaid CONFESSION of FAITH and CATECHISMS.

THE chief general uſe of Chriſtian Doctrine is, to convince a man of ſin, and of Righteouſneſs, and of Judgement, *John.* 6. *v.* 8. partly by the Law or Covenant of works that he may be humbled and become penitent; and partly by the Goſpel or Covenant of Grace, that he may become an unfained believer in Jeſus Chriſt? and be ſtrengthened in his faith upon ſolid grounds and warrants, and give evidence of the truth of his faith by good fruits, and to be ſaved.

The ſum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou ſhalt be ſaved: But if thou fail, thou ſhalt die*, Rom. 10. 5. Gal. 3. ver. 10, 12.

The ſum of the Goſpel or Covenant of Grace and Reconciliation is this: *If thou flee from deſerved wrath, to the mercy of our Saviour Jeſus Chriſt*, (who is able to ſave to the utmoſt all that come to God through him) *Thou ſhalt not perish, but have eternal life.* Rom. 10. 8, 9, 13.

For convincing a man of ſin, of Righteouſnes and of Judgement by the Law, or Covenant of Works, let theſe Scriptures among many more be made uſe of.

1. For convincing a man of ſin by the Law, Conſider *Jer.* 17. 9, 10.

"THE heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch "the heart, I try the reins, even to give every man accor"dingto his wayes, & according to the fruit of his doings.

Here the Lord teacheth theſe two things. 1 That the fountain of all our miſcarriage and actual ſinning againſt

God is in the heart, which comprehendeth the mind, wil affections, and all the powers of the soul, as they are cor rupted and defiled with original sin. The mind being no only ignorant and uncapable of saving truth, but also full of errour and enmity against God, and the *will* and affe-ctions being obstinately disobedient unto all Gods directions & bent toward that only which is evil: „ The heart, *saith he*, „ is deceitful above all things, and desperately wic-„ked: Yea and unsearchably wicked, that *no man c* *know it*. And Genes. 6. vers. 5. „ Every imagination „ the thoughts of mans heart, is only evil continuall (saith the Lord) whose testimony we must trust in this a all other matters: and experience also may teach us, t till GOD make us deny our selves, we never look to Go in any thing, but fleshly self-interest alone doth rule u and move all the wheels of our actions. 2. That the Le bringeth our original sins, or wicked inclination, with t the actual fruits thereof, unto reckoning before his jud-ment Seat: „ For he searcheth the heart, and tryeth t „ reins, to give every man according to the fruits of h „ doings.

Here let every man reason thus:

„ What God and my guilty conscience bear witness of „ I am convinced that that is true.

But „ God and my guilty consesence bear witness, th „ my heart is deceitful above all things, and desperat „ wicked; & that all the imaginations of my heart, by n „ ture, are only evil continually.

Therefore, I am convinced that this is true.

Thus a man may be convinced of sin by the Law.

II. For convincing a man of Righteousnes by the Law: Consider *Gal.*3.10.

„ AS many as are of the works of the Law, are under th „ curse: For it is written, Cursed is every one tha „ continueth not in all things, which are written in th „ Book of the Law, to do them.

Here the Apostle teacheth us three things.

1. That by reason of our natural sinfulnes, the impossi-bility of any mans being justified by the works of the Law is so certain, that whosoever do seek justification by the

Work

s of the Law, are liable to the curse of God, for
ing of the Law; „ For as many as are of the works
the Law, are under the curse, *saith he.*
That unto the perfect fulfilling of the Law, the kee-
of one or two of the precepts, or doing of some, or
l duties (if it were possible) for a time, is not suffi-
; for the Law requireth, that „ a man continue in
ll things, which are written in the Book of the Law,
o them.
. That because no man can come up to this perfection,
ry man by nature is under the curse: for the Law saith,
Cursed is every one that continueth not in all things,
which are written in the Book of the Law, to do them.
Now to be under the curse, comprehendeth all the dis-
leasure of God, with the danger of the breaking forth
ore and more of his wrath, upon soul and body, both in
is life, and after death perpetually, if grace do not
event the full execution thereof.
Hence let every man reason thus.
„ Whosoever, according to the Covenant of Works, is
liable to the curse of God, for breaking the Law, time
& Wayes out of number, cannot be justified, or find
righteousness by the works of the Law.
But I (may every man say) „ according to the Covenant
of Works, am lyable to the curse of God, for break ng
the law, time and wayes out of number.
„ Therefore *I* cannot be justified, or have righteousness,
by the works of the Law.
Thus may a man be convinced of righteousness, that it
not to be had by his own works, or by the Law.

I. For convincing a man of Judgment by the Law, Consider 2 *Thess.* 1. 7.

THE Lord shall be revealed from heaven with His mighty Angels. *Vers.* 8. In flamming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. *vers.* 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His Power. *vers.* 10. When he shall come to be glorified in his saints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus, who now offers to be *Mediator* for them who believe in him, shall at the last day, come, armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made in the Gospel, nor obeyed the Doctrine thereof; but remain in their natural state, under the Law or Covenant of Works.

Hence let every man reason thus:

„ What the righteous Judge hath fore warned me shall „ be done at the last day, I am sure is just judgment.

„ But the righteous Judge hath fore warned me, that „ if I do not believe God in time, and obey not the Doctrine „ of the Gospel, I shall be secluded from his presence and „ his glory, at the last day, and be tormented in soul and „ body for ever:

„ Therefore I am convinced that this is just Judgment.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be by the Law or Covenant of works, convinced of judgement, if he shall continue under the Covenant of works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of Sin, Righteousness and Judgment by the Gospel.

AS for convinceing a man of sin, and righteousness, and judgment by the Gospel or Covenant of Grace, he must understand three things.

1. That not believing in Iesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater & more dangerous sin, than all other sins against the Law; because the hearers of the Gospel not believing in Christ, do reject Gods mercy in Christ, the only way of freedom from sin & wrath, and will not yield to be reconciled to God.

2. Next, he must understand, that perfect remission of sin & true righteousness is to be had only by faith in Iesus Christ, because God requireth no other conditions but faith, and testifies from heaven, that he is well pleased to justifie sinners upon this condition.

3. He must understand, that upon righteousness received by faith, judgement shall follow on the one hand, to

destroying of the works of the Devil in the believer, to the perfecting of the works of Sanctification in him, with power: and that upon refusing to take righteousness by faith in Iesus Christ, judgement shall follow, on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his Servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatness of the sin of not believing in Christ appear, or to make the greatness of the sin of resisting of the Covenant of Grace offered to us, in the offering of Christ unto us: let the fair offer of Grace be looked upon, as it is made, „ Isa. 55. 3. Incline your ear, and come unto me (saith the Lord) hear and your soul shall live, & I will make an everlasting Covenant with you, even the sure mercies of David. That is, if you will believe me, and be reconciled to me, I will in Covenant give unto you Christ, and all saving graces in him; repeated *Acts.* 13. 34.

Again, consider that this general offer in substance is equivalent to a special offer, made to every one in particular, as appeareth by the Apostles making use of it, Acts. 16. 13. Believe on the Lord Iesus Christ, and thou shalt be saved, and thy house. The reason of which offer is given „ Iohn. 3. ver. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Seeing then this great Salvation is offered in the Lord Iesus, whosoever believe not in him, must look for happiness some other way, what doth he else but observe lying vanities, and forsake *his own mercy*, which he might have had in Christ, *Jonah* 2. 8, 9. What doth he else but blaspheme God in his heart, as it is said, 1 Iohn. 5. 10. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is in his Son; And as no sin against the Law, is like unto this sin, Christ professes, „ Iohn. 15. 22. If I had not come & spoken to them, they had not had sin; but now they have no cloak for their sin. This may convince a man of the greatness of this sin of not believing in Christ.

For convincing men of righteousness to had only by faith in Christ: Consider how, *Rom.* 10. 3, 4.

IT is said, that „the Iews, being ignorant of Gods Ri „teousness, and going about to establish their own ri „teousness, have not submitted themselves unto „Righteousness of God; (& so they perished) for Ch „is the end of the Law for Righteousness to every „that believeth: *And Act.* 13. 34. By Christ Iesus, „that believe, are justified from all things, from wh „ye could not be justified by the Law of Moses. *A* 1 *John.* 1. 7. „The blood of Iesus Christ, his Se „cleanseth us from all sin.

For convincing a man of judgment, if a man imbr this righteousness: Consider. 1 *John* 3. 8. „For this p „pose the Son of God was manifested, that he might „stroy the works of the Devil. *And Heb.* 9. 14. How m „more shall the blood of Christ, who through the eter „Spirit, offered himself without spot to God, purge y „Conscience from dead works, to serve the living G

But if a man imbrace not this righteousness, his do is pronounced. *John* 3. 18. „He that believeth not, „condemned already, because he hath not believed in „Name of the only begotten Son of God. And this is „condemnation, that light is come into the World, a „men love darkness rather than light.

Hence let the penitent, desiring to believe, rea thus:

„What doth suffice to convince all the Elect in the wo „of the greatness of the sin of not believing in Christ, „refusing to flee to him for relief from sins done aga „the Law, and from wrath due thereto, and what s „ficeth to convince them, that righteousness, and et „nal life is to be had by Faith in Iesus Christ, or „consenting to the Covenant of grace in him, and w „sufficeth to convince them of judgement to be exerci „by Christ for destroying the work of the Devil in a m „and sanctifying and saving all that believe in him, „suffice to convince me also.

Ans. „what the Spirit hath said in these or other Sc

ures, ſufficeth to convince the elect World of the foreſaid
, and righteouſneſs, and Judgement.
Therefore what the Spirit hath ſaid in theſe & other
ke Scriptures ſerveth to convince me thereof alſo.
Whereupon let the penitent, deſiring to believe, take
h him words, and ſay heartily to the Lord; Seeing
u ſayeſt, *Seek ye my face*, my ſoul anſwereth unto
e, thy face, Lord *will I ſeek*; I have hearkned un-
he offer of an everlaſting Covenant of all ſaving mer-
to be had in Chriſt, and I do heartily embrace thy
. Lord let it be a bargain, *Lord I believe, help my*
ief. Behold I give my ſelf to thee to ſerve thee in
tings for ever, and I hope *thy right hand ſhall ſave*
; the Lord will perfect that which concerneth me, thy
y, O Lord, endureth for ever; forſake not the works
thine own hands. Thus may a man be made ane unfeigned
ver in Chriſt.

Strengthening the mans Faith who hath agreed unto the Covenant of Grace.

Becauſe many true Believers are weak, and do much
doubt if ever they ſhall be ſure of the ſoundneſs of their
n Faith and effectual Calling, or made certain of
ir juſtification and Salvation, when they ſee, that
y who profeſs faith are found to deceive themſel-
; et us ſee how every believer may be made ſtrong
the faith, and ſure of his own Election and Salvation
nſolid grounds, by ſure warrants and true evidences
ſaith. To this end among many other Scriptures take
ſe following.

. For laying ſolid grounds of faith, Conſider 2 *Pet.* 1.
„ Wherefore the rather brethren, give diligence to
ke ſure your calling and election; for, if ye do theſe
gs ye ſhall never fall.
o which words the Apoſtle teacheth us theſe foure
gs, for help and direction, how to be made ſtrong in
faith.
That ſuch as believe in Chriſt Jeſus, and are fled to
for relief from ſin & wrath albeit they be weak in the
, yet they are indeed Children of the ſame Father
the Apoſtles; for ſo he accounteth of them, while he
th them *Brethren.*

2 That,

2. That, albeit we be not sure, for the time, of effectuall Calling and *Election*, yet we may be made of both, if we use diligence; for this he presuppos saying, „ Give diligence to make your Calling and „ tion sure.

3. That we must not be discouraged, when we see seeming believers prove rotten branches and make tion, but we must the rather take the better heed t selves; „ Wherefore the rather, brethren, *saith he* ve all diligence.

4. That the way to be sure both of our effectual Ca and Election, is to make sure work of our faith, by l the grounds of it solidly, and bringing forth the fruit our faith in new obedience constantly. *For if ye do things*, saith he, *ye shall never fall*; understandi these things what he had said of sound faith. *ver.* 1, and what he had said of the bringing out of the fruit faith, *vers.* 5, 6, 7, 8, 9.

To this same purpose consider, *Rom.* 8. *ver.* 1. „ „ is therefore no condemnation to them that are in „ Jesus, who walk not after the flesh, but after the „ rit. *ver.* 2. For the Law of the Spirit of life in „ Iesus, hath made me free from the Law of sin and D „ *ver.* 3. For what the Law could not do, in that „ weak through the flesh, God sending his own So „ the likeness of sinful flesh; and for sin condemned sin „ the flesh. *ver.* 4. That the Righteousness of the L „ might be fulfilled in us, who walk not after the fle „ but after the Spirit.

Wherein the Apostle teacheth us these, 4. things laying of the ground of Faith solidly.

1. That every one is a true believer, who, in the sense of his sin, and fear of Gods wrath, doth flee for all relief from both unto Iesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men; and being to Christ, doth strive against his own flesh, or corrupt inclination, of nature, & studieth to follow the rule of Gods Spirit, set down in his Word; for the man whom the Apostle doth here bless as a true believer, is a man in Christ Iesus: „ Who doth not walk after the flesh, „ after the Spirit.

2. That all such persons as are fled to Christ, and

e againſt ſin, howſoever they may be poſſibly exer-
d under the ſenſe of wrath and fear of condemnation,
they are in no danger; „For there *is* no condemnation
th he) „to them that are in Chriſt Jeſus, who walk
t after the flesh, but after the Spirit.

. That albeit the Apoſtle himſelf (brought in here for
mples cauſe) and all other true believers in Chriſt, be
ture, under the Law of ſin and death, or under the
enant of works (called the Law of ſin and death, be-
ſe it bindeth ſin & death upon us; till Chriſt ſet us
„) yet the Law of the Spirit of life in Chriſt Jeſus, or
Covenant of Grace (ſo called, becauſe it doth inable
quicken a man to a ſpiritual life through Chriſt) doth
he Apoſtle and all true believers free from the Covenant
orks, of the Law of ſin and death; ſo that every man
ſay with him, *The Law of the Spirit of life*, or the
enant of Grace; *hath freed me from the Law of ſin and*
h, or Covenant of Works.

. That the fountain and firſt ground from whence our
dom from the curſe of the Law doth flow, is the Co-
nt of Redemption, paſt betwixt God, & God the Son
carnat, wherein Chriſt takes the curſe of the Law
him for ſin, that the believer, who could not other-
be delivered from the Covenant of Works, may be
vered from it. And this Doctrine the Apoſtle holdeth
. in theſe 4 branches. 1 That it was utterly impoſſi-
for the Law, or the Covenant of Works, to bring
teouſneſs and life to a ſinner, becauſe is was weak.
hat this weakneſs and inability of the Law or Cove-
of Works, is not the fault of the Law, but the fault
ful fleſh, which is neither able to pay the penalty
, nor to give perfect obedience to the Law (preſuppoſe
one ſins were forgiven) the Law was weak (ſaith he)
gh the fleſh; 3. That the Righteouſneſs and Salvation
nners, which was impoſſible to be brought about by
Law, is brought to paſs by ſending Gods own Son, Je-
Chriſt, *in the fleſh*, in whoſe fleſh ſin is condemned
punished, for making ſatisfaction in the behalf of the
, that they might be ſet free. 4. That, by this
ns, the Law loſeth nothing, becauſe the righteouſ-
of the Law, is beſt fulfilled this way; Firſt, by
ſts giving perfect active obedience in our name unto it

in all things: Next, by his paying in our name, the p
alty (due to our ſins) in his death. And laſtly, by
working of Sanctification in us, who are true believ
who ſtrive to give new obedience unto the Law, and „ w
„ not after the flesh, but after the Spirit.

Warrants to believe.

FOr building our confidence upon this ſol d ground, f
four warrants and ſpecial motives to believe in C
may ſerve, the firſt, whereof is, *Gods hearty invitati*
holden forth. *Iſai.* 55. v. 1, 2, 3, 4.

„ Ho every one that thirſteth, come ye to the w
„ and he that hath no money: come and buy without
„ ney, and without price. v. 2. Wherefore do ye ſ
„ your money for that which is no bread, and your la
„ for that which ſatisfieth not? Hearken diligently u
„ me, and eat ye that which is good, and let your ſ
„ delight it ſelf in fatneſs. v. 3. Incline your ear and
„ me to me: hear, and your ſoul ſhall live, and I will m
„ an everlaſting Covenant with you even the ſure me
„ of David. v. 4. Behold, I have given him for a wi
„ to the people, a leader and commander to the peo
&c.

Here (after ſetting down the precious ranſom of our
demption by the Sufferings of Chriſt, and the rich bleſ
purchaſed to us thereby in the two former Chapters
Lord, in this Chapter.

1. Maketh open offer of Chriſt and his grace, by pro
mation of a free & gracious market of Righte
and Salvation, to be had through Chriſt to every ſou
thout exception, that truely deſires to be ſaved from
Ho every one ha thirſte h, ſaith he.

2. He inviteth all ſinners; that for any reaſon ſta
d ſtance with God, to come and take from him riche
Grace running in Chriſt as a river, to waſh away ſin,
to ſlacken wrath: *Come ye to the w ters*, ſaith he.

3. Leſt any ſhould ſtand aback, in the ſenſe of bi
ſinfulneſs or unworthineſs, and inab lity to do any g
the Lord calleth upon ſuch perſons in ſpecial, ſaying
that hath no money co e.

4. He craveth no more of his merchant, but that
pleaſed with the wares offered, which are grace and

…, and that he heartily consent unto, and embrace, …offer of grace that so he may close a bargain and for… Covenant with God, *Come, buy without money*, …he) *Come, eat*; that is, consent to have, and take …o your all saving graces, make the wares your own, …ls them, & make use of all blessings in Christ, what…ver maketh for your spiritual life and comfort, use and …y it freely, without paying any thing for it: „ Co… …e, buy wine and milk without money and without pri… …t, *saith he*.

…. Because the Lord knoweth how much we are inclined …eek righteousness and life by our own performances, & …faction to have righteousness and life, as it were by …way of works and how loath we are to embrace Christ …s, & to take life by way of free grace, through Jesus …h, upon the terms whereupon it is offered to us; the…re the Lord lovingly calls us off this our crooked and …appy way with a gentle and timous admonition, gi…us to understand, that we shall but lose our labour …his our way, „ Wherefore do ye spend your money …h he) „ for that which is not bread, & your labour …that which satisfieth not?

…. The Lord promiseth to us solid satisfaction in the …of betaking our selves unto the grace of Christ, even …contentment and fulness of spiritual pleasure, saying, …earken diligently unto me, and eat that which is good, …d let your soul delight it self in fatnesse.

…. Because faith cometh by hearing, he calleth for au… …e unto the explication of the offer; and calleth for …ring of, & listening unto the truth, which is able to …the application of saving faith, and to draw the soul …t in God, „ Incline your ear, and come unto me …h he.) To which end the Lord promised that this …, being received, shall quicken the dead sinner and …upon the welcoming of his offer he will close the …ant of Grace with the man, that shall consent unto it, …an indissolvable Covenant of perpetual Reconciliation …ace, „ Hearken and your soul shall live, and I …ll make an everlasting Covenant with you. Which Co…nt, he declareth, shall be in substance the assigna… …and the making over of all the saving graces, which …d (Who is Jesus Christ; *Act.* 13.53.) hath bought

for us in the Covenant of Redemption, „ I will make a
„ venant with you (saith he) even the sure mercie
„ David. By *sure mercies* he means saving graces, such
are Righteousness, Peace, and Joy in the Holy Gho
Adoption, Sanctification, and Glorification, and wh
soever belongs to godliness & life eternal.

8. To confirm and assure us of the real grant of these
ving mercies, and to perswade us of the reality of the
venant betwixt God and the believer of this Word,
Father hath made a fourfold gift of his Eternal, and o
begotten Son.

First, to be incarnate and born, for our sake, of
seed of *David* his type, for which cause he is called h
and *Act.* 13. 34. [*David* the true and everlasting King
Israel] This is the great gift of God to man *Joh.* 4. 10.
here [I have given him to be *David*, or born of *Davi*
the people.]

Secondly, he hath made a gift of Christ, to be a wit
to the people, both of the sure and saving mercies gra
to the Redeemed in the Covenant of Redemption, and
so of the Fathers willingness, and purpose to apply the
& to make them fast in the Covenant of Reconciliation
de with such as imbrace the offer. „ I have given him (s
the Lord here) „ to be a witness to the people: and t
ly he is a sufficient witness in this matter, in many
spects. 1. Because he is one of the Persons of the bl
Trinity, and party contracter for us, in the Covenan
Redemption, before the world was. 2. He is by offic
Mediator, the messenger of the Covenant, and ha
ven commission to reveal it. 3. He began actually to re
it in Paradise, where he promised, that the seed of
woman should bruise the head of the Serpent 4. H
forth his own death and sufferings, and the great ben
that should come thereby to us in the types and figure
sacrifices and ceremonies before his coming. 5. He
more and more light about this Covenant, speaking
his spirit, from age to age, in holy Prophets. 6. H
me himself, in the fulness of time, and did bear wit
of all things belonging to this Covenant, and of Gods
ling mind to take believers into it, partly by uniting
nature in one person with the divine Nature, part
Preaching the good tidings of the Covenant with his

th, partly by paying the price of Redemption on the
s, and partly by dealing still with his people from the
ning to this day, to draw in, and to hold in the re-
med in this Covenant.

Thirdly, God hath made a gift of Christ, *as a Leader*
to people, to bring us through all difficulties, all af-
ions and tentations, unto life by this Covenant. And
it is, and no other, who doth indeed lead his own un-
the Covenant, and in the Covenant, all the way on
o salvation. 1. By the direction of his Word and Spi-
. 2. By the example of his own life, in faith & obe-
nce even to the death of the Cross. 3. By his power-
working, bearing his redeemed ones in his arms: and
ing them to lean on him, while they go up through
wilderness.

Fourthly, God hath made a gift of Christ unto his peo-
as a *Commander*, which Office he faithfully exerci-
, by giving to his Kirk and People, Laws and Or-
nces, Pastours and Governours, and all necessary Of-
rs, by keeping Courts and Assemblies among them, to
that his Laws be obeyed: Subduing by his Word, Spi-
nd Discipline, his Peoples corruptions: and, by his
om and power, guarding them against all their enemies
soever.

ence he, who hath closed the bargain with God, may
then his faith by reasoning after this manner.

hosoever doth heartily receive the offer of free grace
here to sinners, thirsting for righteousness and salva-
, unto him by everlasting Covenant belongeth Christ,
true *David*, with all his sure and saving mercies.

But I (may the weak believer say) do heartily receive
e offer of free grace, made here to sinners, thirsting
righteousness and salvation.

Therefore unto me, by an everlasting Covenant, be-
geth Christ Jesus, with all his sure & saving mercies.

The *second* warrant and special motive to imbrace Christ and believe in him, is the earnest *Request* that God maketh to us to be reconciled to him in Christ: holden forth,

2 *Corinth.* 5. *ver.* 19, 20, 21.

„ GOD was in Christ reconciling the world unto himself, „ not imputing their trespasses unto them, and hath „ committed unto us the word of Reconciliation. vers. 20. „ Now then we are Ambassadours for Christ, as though „ God did beseech you by us; we pray you in Christ's „ stead, be ye reconciled to God. *ver.* 21. For he hath made „ him to be sin for us, who knew no sin, that we might „ be made the righteousness of GOD in him.

Wherein the Apostle teacheth us these nine Doctrines.

1. That the elect world, or the world of redeemed souls, are by nature in the estate of enmity against God. This is presupposed in the Word, *Reconciliation*, for reconciliation or renewing of friendship, cannot be except betwixt those that have been at enmity.

2. That in all the time past, since the fall of Adam, Christ Jesus, the eternal Son of God, as Mediator, and the Father in Him: hath been about the making friendship (by his Word and Spirit) betwixt himself, and the „ elect „ world: God (saith he) was in Christ reconciling the „ world to himself.

3. That the way of reconciliation was in all ages one the same in substance, viz. by forgiving the sins of those who do acknowledge their sins, and their enmity against God, and do seek reconciliation & remission of sins in Christ: For „ God (saith he) was in Christ, reconciling „ the world to himself, *by way of* not imputing their trespasses „ unto them.

4. That the end and scope of the Gospel and whole Word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enmity against God, and of their danger, if they should stand out, and not

G

displeasure. 2. The word of God serveth to make
acquainted with the course, which God hath prepa-
for making friendship with Him through Christ, viz.
hat if men shall acknowledge the enmity, and shall be
ent to enter into a Covenant of friendship with God
ough Christ, then God will be contented to be reconci-
with them freely. 3. The word of God serveth to
ch men, how to carry themselves towards God, as
eads, after they are reconciled to him, viz. to be loath
sin against him, and to strive heartily to obey his Com-
ndments: and therefore the *Word of God* here is cal-
, the word of reconciliation, because it teacheth us
at need we have of reconciliation, and how to *make*
, and how to *keep* the reconciliation or friendship, being
de with God, through Christ.

5. That albeit the hearing, believing, and obeying of
s word doth belong to all those to whom the Gospel
h come, yet the office of preaching of it with authority
ongeth to none, but to such only as God doth call to
s ministry, and sendeth out with commission for this
rk. This the Apostle holdeth forth *ver.* 18. in these
rds, „ He hath committed to us the word of Reconci-
liation.

6. That the Ministers of The Gospel should behave
emselves as Christs messengers, and should closely fol-
w their Commission set down in the word, *Matth.* 28.
19. 20. and when they do so, they should be received
the people, as Ambassadours from God: for here the
ostle, in all their names, saith, „ We are Ambassa-
ours, for Christ, as though God did beseech you by us.

7. That Ministers in all earnestness of affection should
l with people to acknowledge their sins, and their na-
al enmity against God more and more seriously; and to
sent to the Covenant of Grace and Ambassage of Christ
re and more heartily; and to evidence more and more
dearly their reconciliation by a holy carriage before God
s he holdeth forth, when he saith, „ we pray you be
reconciled to God.

That in the Ministers affectionate dealing with the peo-
, the people should consider, that they have to do
h God & Christ, requesting them by the Ministers to
reconciled, now there cannot be a greater inducement

to break a sinners hard heart, than Gods *making Re*
to him for friendship: for when it became us, who h
done so many wrongs, to seek friendship of God, he pre
eth us: and (O wonder of wonders!) he *requesteth*
so be content to be reconciled with him; and therefore m
fearful wrath must abide them, who do set light by t
Request, and do not yeeld when they hear Ministers w
Commission, saying, „ We are Ambassadours for Chri
„ as though God did beseech you by us; we pray you
„ Christ's stead be ye reconciled to God.

9. To make it appear, how it cometh to pass that
Covenant of Reconciliation should be so easily made
betwixt God and a humble sinner fleeing to Christ, t
Apostle leads us unto the cause of it, holden forth in t
Covenant of Redemption, the sum whereof is this, „
„ is agreed betwixt God and the Mediator Jesus Christ t
„ Son of God, surety for the redeemed, as parties co
„ tracters, that the sin of the Redeemed should be imp
„ ted to innocent Christ, and he both condemned and p
„ to death for them, upon this very condition, that wh
„ soever heartily consents unto the Covenant of Reco
„ ciliation offered through Christ, shall by the impu
„ tion of his obedience unto them, be justified and hol
„ righteous before God; for God hath made Christ, wh
„ knew no sin, to be sin for us (saith the Apostle) th
„ we might be made the Righteousness of God in him.

Hence may a weak believer strengthen his faith, b
reasoning from this ground after his manner.

„ He that upon the loving Request of God and Chri
„ made to him by the mouth of his *Ministers* [having cu
„ mission to that effect] hath imbraced the offer of perp
„ tual reconciliation through Christ, and do purpose b
„ Gods grace, as a reconciled Person, to strive against sin
„ and to serve God to his power constantly, may be as su
„ to have Righteousness and eternal life given to him, s
„ the obedience of Christ imputed to him, as it is su
„ that Christ was condemned and put to death, for the s
„ of the Redeemed imputed to him.

„ But I [may the weak believer say] upon the lovi
„ Request of God and Christ, made to me by the mouth
„ his Ministers, have imbraced the offer of perpetual r
„ conciliation through Christ, and do purpose by Go
„ gra

rite as a reconciled person, to strive against sin, and serve God to my power constantly.

Therefore „I may be as sure to have righteousness and eternal life given to me, for the obedience of Christ „imputed to me, as I am sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

The third Warrant and special motive to believe in Christ, is the strait and awful *Command* of GOD, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him; holden forth, *Joh.* 3. 23.

THis is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us commandment.

Wherein the Apostle giveth us to understand these five things.

1. That if any man shall not be taken with the sweet *invitation* of God, nor with the humble and loving request made, made to him to be reconciled, he shall find he is to do with the soveraign Authority of the highest Majesty; for this is his Commandment, *that we believe in* the name he.

2. That if any man look upon this command, as he hath acted heretofore upon the neglected commandments of the Law, he must consider, that this is a command of the Gospel, posterior to the Law, given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow, but this, „Go ye cursed into „the everlasting fire of hell; *for this is* his Command„ment; the obedience of which is most pleasant in his „sight, *Vers.* 22. „And without which it is impossible to „please Him, Hebr. 11. 6.

3. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weakest* never must not think it presumption to do what is commanded: the person inclined to desparation must take unto himself, & think upon obedience unto his sweet & (a-

ving Command: The *strong believer* must dip yet more int
sense of his need he hath of Jesus Christ; and more and m
re grow in the obedience of this command; yea the m
impenitent, prophane and wicked person, must not thr
out himself, or be thrust out by others, from *orderly*
ming at this duty, how desperate soever his condition se
to be: for he that *commands all men to believe in Chri*
doth thereby command all men to believe that they are
ioned and lost without Christ: He thereby *commands*
men to acknowledge their sins, and their need of *Christ*; a
in effect commands *all men to repent*, that they may bel
ve in him. And whosoever do refuse to repent of their
gone sins, are guilty of disobedience to this command
ven to all hearers, but especially to these that are wit
the visible Church; for „ this is his Commandment, th
„ we should believe in the Name of his Son Jesus Chri
saith he.

4. That he who obeyeth this Commandment hath bu
his salvation on a solid ground. For first he hath found
promised Messiah, compleatly furnished with all perfe
ons, unto the perfect execution of the Offices of *Proph*
Priest and *King*; for he is that *Christ* in whom the man
believe. 2. He hath imbraced a Saviour who is able to
ve to the uttermost, yea, and who doth effectually s
every one that cometh to God through him: For he is
sus the true Saviour of his people from their sins. 3.
that obeyeth this command, hath built his Salvation on
Rock, that is, on the Son of God, to whom it is no rob
ry to be called equal to the Father, and who is worthy
be the object of saving Faith and of spiritual worship;
„ this is his command [saith he] that we believe in
„ Name of his Son Jesus Christ.

5. That he who hath believed on Jesus Christ [thou
he be freed from the curse of the Law] is not freed fr
the command and obedience of the Law, but tyed there
to by a new obligation, and a new command from Chr
Which new command from Christ, importeth help to o
the command: unto which command from Christ, the
ther addeth his authority, and command also: „ For t
„ is his commandment [saith John] that we believe
„ the Name of his Son Jesus Christ, and love one anoth
„ as he hath commanded us. The first part of which c
mand enjoyning belief in him necessarily implyeth *re*

, and so obedience to the first table; for believing in , and loving God, are inseparable. And the 2d. part e command injoyneth love to our neighbour, [espe-ly to the houshold of faith] and so obedience to the se-d table of the Law.

ence may a weak believer strengthen himself by reason-from this ground after this manner.

Whosoever in the sense of his own sin sulness, and fear of Gods wrath at the command of GOD, is fled to Je-sus Christ, the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love: his faith is not presumptuous or dead, but true and sa-ving faith:

But I (may the weak believer say) in the sense of my own sinfulness and fear of Gods wrath, am fled to Jesus Christ, the onely remedy of sin and misery: and hath engaged my heart to the obedience of the Law of love;

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth Warrant and special motive to believe in Christ, is *much assurance of life* given, in case men shall obey the command of believing; and a *fearful certification* of destruction, in case they obey not: holden forth

John 3. *v.* 35.

THe father loveth the Son, and hath given all things into his hand. Vers. 36. He that believeth on the Son, hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Herein are holden forth to us these 5. following Doctri-

1. That the Father is well satisfied with the undertaking of the Son entered Redeemer and surety to pay the sum of beleevers, and to perfect them in holiness & salvation. The Father loveth the Son, saith he: viz. As undertaketh Mediator in our name, undertaking to perfect redemption, in all points. The Father loveth him, that

that is, doth heartily accept his offer to do the work; is well pleased with him, his soul delighteth in him, rests upon him, and maketh him in this his Office, „ receptacle of love and grace and good will, to be conv ed by him to believers in him.

2. That for fulfilling of the Covenant of Redemptio the Father hath given to the Son [as he standeth in the pacity of the Mediator, or as he is God incarnate, the w made flesh] all authority in heaven and in earth, all fu ture of the riches of grace, and of spirit and life, with power and ability, which the Union of the Divine Na with the humane, or which the fulness of the God hu dwelling substantially in his Humane Nature, or which indivisible allsufficiency and omnipotency of the inseparab every where present *Trinity* doth import, or the work Redemption can require, „ the Father [saith he] ha „ given all things into the Sons hand, to wit, for accom plishing his work.

3. Great assurance of life is holden forth to all who he heartily receive Christ and the offer of the Covenant of g ce and reconciliation through him; „ he that believeth „ the Son (saith he) hath everlasting life, for it is ma fest unto him. 1. In Gods purpose, and irrevocable d cree, as the believer is a man *elected* to life. 2. By effect calling of him unto life by God, who as he is faithful, will he do it. 3. By promise and everlasting Covenant swo by God, to give the believer strong consolation in life a death, upon immutable grounds. 4. By a pawn and i sement under the great seal of the Sacrament of the Lo Supper, so oft as the believer shall come to receive the sy bols and pledges of life. 5. In Christ the fountain a head of life, who is entered in possession, as attourney f believers, in whom our life is so laid up, that it cannot taken away. 6. By begun possession of spiritual life and regeneration, and a Kingdom consisting in righteousness, pe ce, and joy in the holy Ghost erected within the believe as arles of the full possession of everlasting life.

4. A fearfull certification is given, if a man receive the Doctrine concerning righteousness and eternal life to had by Jesus Christ; *he that* believes not the Son, he sh not *see life*; that is, not so much as understand what meaneth.

5.

He further certifieth, that if a man receive not the
trine of the Son of God, he shall be burdened twice with
wrath of God, once as a born rebel by nature, he shall
the curse of the Law or the Covenant of Works; and
he shall endure a greater condemnation, in respect that
being come into the world, and offered unto him, he
rejected it, and loveth darkness rather than light, and
double wrath shall be fastened and fixed immoveably
him, so long as he remaineth in the condition of mis-
ief; ,, The wrath of God abideth on him, saith he.
Hence may the weak believer strengthen his faith, by
oosing from this ground after this manner:

Whosoever believeth the Doctrine delivered by the Son
of God, and findeth himself partly drawn powerfully to
believe in him by the sight of life in him, and partly dri-
ven by the fear of Gods wrath to adhere unto him, may
be sure of right, and interest to life eternal through
him.

But sinful and unworthy, I [may the weak believer
say] do believe the doctrine delivered by the Son of
God, and do feel my self partly drawn, powerfully to
believe in him, by the sight of life in him; & partly dri-
ven by the fear of Gods wrath, to adhere unto him.

Therefore I may be sure of my right and interest unto
eternal life through him.

The Evidences of true Faith.

So much for the laying the grounds of faith and warrants
to believe: Now for evidencing of true faith by fruits,
re 4. things are requisite, 1 That the believer be sound-
convinced, in his judgment, of this obligation, to keep
whole Moral Law, all the dayes of his life; And that
the less, but so much the more as he is delivered by
rist from the Covenant of Works, and curse of the Law.
That he endeavour to grow in the exercise and daily pra-
ce of godliness and righteousness. 3. That the course of
new obedience run in the right channel, that is, through
h in Christ, and through a good conscience, to all the
ts of love toward God and man. 4. That he keep strait
munion with the fountain, Christ Jesus, from whom
must run along for furnishing of good fruits.

For

For the first, viz. To convince the beli-
ver, in his judgement, of his obligation
to keep the Moral Law, among many
passages take *Matth.* 5: 16.

„ LEt your light so shine before men, that they may
„ your good works, and glorifie your Father which
„ in heaven. v. 17. Think not that I am come to dest-
„ the Law or the Prophets: I am not come to destroy, b
„ to fulfil. Vers. 18. For verily I say unto you, til he
„ ven and earth pass, one jott or one tittle shall in no
„ se pass from the Law, till all be fulfilled. Vers. 19. Wh
„ soever therefore shall break one of these least comma
„ ments, and shall teach men so, he shall be called le
„ in the Kingdom of Heaven; but whosoever shall do, a
„ teach them, the same shall be called great in the Kin
„ dom of Heaven. Vers. 20. For I say unto you, that e
„ cept your righteousness shall exceed the righteousness o
„ the Scribes and Pharisees, ye shall in no case enter in
„ the Kingdom of Heaven. 1.

Whereinour Lord

1. Giveth commandment to believers, justified by fa
to give evidence of the grace of God in them, before me
by doing good works. „ Let your light shine before
„ men [saith he] that they may see your good works.

2. He inducetli them so to do, by shewing, that alt
they be not justified by works, yet spectators of their go
works may be converted or edified, and so glory may re
ound to God by their good works, when the witnesses th
reof „ shall glorifie your Father which is in Heaven.

3. He gives them no other rule for their new obedienc
than the Moral Law, set down, and explicated by
ses and the Prophets. „ Think not [saith he] that I
„ come to destroy the Law and the Prophets.

4. He gives them to understand, that the doctrine
grace, and freedom from the curse of the Law by faith
him, is readily mistaken by mens corrupt judgments, a
it did loose or slacken the obligation of believers to obey
commands, and to be subject to the authority of the La
and that this error is indeed a destroying of the Law,

the Prophets, which he will in no case ever endure in of his Disciples, it is so contrary to the end of his co-, which is first to sanctifie, and then to save believers. Think not (saith he) that I am come to destroy the Law and the Prophets.

6. That the obligation of the Moral Law, in all points, to all holy duties, is perpetual, and shall stand to the olds end, that is, Till Heaven and Earth pass away.

7. That as God hath had a care of the Scriptures from e beginning, so shall he have a care of them *still* to the olds end, that there shall not one jot or one tittle of e substance thereof be taken away, *so saith the Text*, erf. 18.

8. That as the breaking of the Moral Law, and defend- the transgression thereof to be no sin, doth exclude men th from heaven, and justly also from the fellowship of e true Kirk; so the obedience of the Law, and teaching hers to do the same, by example counsel and doctrine, cording to every mans calling, proveth a man to be a true liever, and in great estimation with God, and worthy to much esteemed of by the true Church, *verf.* 19.

9. That the righteousness of every true Christian, must more than the righteousness of the Scribes and Pharisees: r the Scribes and Pharisees, albeit they took great pains discharge sundry duties of the Law, yet they cut short e exposition thereof, that it might the less condemn their actice; they studied the outward part of the duty, but glected the inward and spiritual part: They discharged me meaner duties carefully, but neglected judgement, ercy, and the love of God: In a word, they went about establish their own righteousness, and rejected the Righ- ousness of God by faith in Jesus. But a true Christian ust have more than all this, he must acknowledge the full tent of the spiritual meaning of the Law, and have a re- ect to all the Commandments, and labour to cleanse him- lf from all filthiness of flesh and spirit, and not lay ight upon what service he hath done or shall do, but ath himself with the imputed righteousness of Christ, o only can hide his nakedness, or else he cannot be sa- d. So saith the Text, *Except your righteousness*, &c.

The ſecond thing requiſite to evidence t
Faith is; that the believer endeavour to p
the rules of Godlineſs and righteous-
neſs in practice, and to grow in the
daily exerciſe thereof: holden forth,

2 *Peter* 1: 5.

„ AND beſides this, giving all diligence, add to y
„ faith vertue; and to vertue knowledge. *verſ.* 6.
„ to knowledge temperance, and to temperance patien
„ and to patience godlineſs. *v.* 7. And to godlineſs,
„ therly kindneſs; and to brotherly kindneſs, charity
„ 8. For if theſe things be in you, and abound, they
„ ke you that ye ſhall neither be barren, nor unfruitfu
„ the knowledge of our Lord Jeſus Chriſt.

Wherein the Apoſtle teacheth believers, for eviden
of precious faith in themſelves, to endeavour to add to t
faith ſeven other ſiſter graces: The firſt is *Vertue*, or th
tive exerciſe and practice of all Moral duties, that ſo f
may not be idle, but put forth it ſelf in work. The ſec
is *Knowledge*, which ſerveth to furniſh *Faith* with in
mation of the truth to be believed, and to furniſh *Ve*
with direction what duties are to be done, and how t
about them prudently. The third is *Temperance*, wh
ſerveth to moderate the uſe of all pleaſant things, th
man be not clogged therewith, nor made unfit for any
ty, whereto he is called. The fourth is *Patience*, wh
ſerveth to moderate a mans affections when he meeteth
difficulty or unpleaſant thing, that he neither weary
pains required in well doing, nor faint when the Lord
ſiſeth him, nor murmur when he croſſeth him. The f
is *Godlineſs*, which may keep him up in all the exer
of Religion, inward and outward, whereby he may be
niſhed from God, for all other duties which he hath to
The ſixth is *Brotherly kindneſs*, which keepeth eſtima
of, and affection to all the houſhold of Faith, & to the l
ge of God in every one whereſoever it is ſeen. The ſeve
is *Love*, which keepeth the heart in readineſs to do
to all men, whatſoever they be, upon all occaſions wh
God ſhall offer.

2. A

. Albeit it be true that there is much corruption, and mity in the godly, yet the Apostle will have men up- ily endeavouring, and doing their best, as they are , to joyn all these graces one to another, and to grow he measure of exercising of them, ,, giving all diligence [faith be] add to your faith, &c.

. He assureth all professed believers, that as they shall t in the obedience of his direction, so they shall profi- y prove the soundness of their own faith; and if they these graces, that they shall be found blind deceivers hemselves. *V. 9.*

e third thing requisite to evidence true ith is, that obedience to the Law run in he right channel, that is, through faith in Christ, &c. holden forth, 1 *Tim.* 1: V. 5.

NOw the end of the *Commandment* is love out of a pure heart, and of a good conscience, and of faith unfained.

herein the Apostle teacheth us these 7. Doctrines;

. That the obedience of the Law must flow from *Love*, love from *a pure heart*, and a pure heart from a good *science*, and a good Conscience from *faith unfained*: thus aketh the onely right channel of good works, ,, the nd of the Law is love, &c.

. That the end of the Law is not that men may be justi- by their obedience to it, as the Jewish Doctors did fal- each: for it is impossible that sinners can be justified by Law, who for every transgression are condemned by the , ,, for the end of the Law is [not such as the Jewish octors taught, but] love out of a pure heart, &c.

. That the true end of the Law, preached unto the ple, is, that they, by the Law, being made to see deserved condemnation, should flee to Christ unfai- y, to be justified by faith in him: So saith the Text, e it maketh love to flow through ,, Faith in Christ.

. That no man can set himself in love to obey the Law pt in as far as his conscience is quieted by faith, or is ing to be quieted in Christ; for the ,, end of the Law

„ is love, out of a good conſcience and faith unfaigned.

5 That *faigned faith* goeth to Chriſt without reckoning with the Law, and ſo wants an errand, but unfeigned faith reckoneth with the Law, and is forced to flee for refuge to Chriſt, as the end of the Law, for righteouſneſs, ſo ſoon as it finds it ſelf guilty for breaking of the Law; „ For the „ end of the Law is faith unfeigned.

6. That the fruits of love may come forth in act particularly, it is neceſſary that the heart be brought to a hatred of all ſin and uncleanneſs, and to a ſtedfaſt purpoſe to follow all holineſs univerſally: for the end of the Law is love out of a pure heart.

7. That unfeigned faith is able to make the conſcience good, and the heart pure, and the man lovingly obedient to the Law: For when Chriſts blood is ſeen by faith to quench juſtice, then the conſcience becometh quiet alſo, and will not ſuffer the heart to entertain the love of ſin, but ſets the man on work to fear God for his mercy, and to obey all his commandments out of love to God for his free gift of juſtification by grace beſtowed on him: For this is the end of the Law indeed, whereby it obtaineth of a man more obedience than any other way.

The fourth thing requiſite to evidence true faith, is the *keeping of ſtrait communion with Chriſt*, the Fountain of all grace, and of all good works; holden forth

John. 15: 5.

„ I am the true vine, ye are the branches; he that abideth in me and I in him, the ſame bringeth forth much „ fruit; for without me ye can do nothing.

Wherein Chriſt in a ſimilitude from a vine tree teacheth us.

1. That by nature we are wild barren briars, till we be changed by coming unto Chriſt, and that Chriſt is that noble vine tree, having all life and ſap of grace in himſelf, and able to change the nature of every one that cometh to him, and to communicate ſpirit and life to as many as do believe in him. „ I am the vine, [ſaith he] and ye „ the Branches.

2. That Christ loveth to have believers so united unto
m, as that they be not separated at any time by unbelief;
d that there may be a mutual inhabitation of them in
m *by faith and love*; and of him in them, by his *Word &*
irit, for he joyneth these together, „ if ye abide in me,
and I in you, as things inseparable.

3. That except a man be ingrafted in Christ, and united
him by faith, he cannot do any the least good works of
s own strength; yea, except in as far as a man doth draw
rit and life from Christ by faith, the work which he doth
s naughty and null „ in the point of goodness, in Gods
imation; for without me [saith he] ye can do noth-
g.

4. That this mutual inhabitation, is the Fountain and
allible cause of constant continuing and abounding in well
ng: For, he that abideth in me, and I in him [saith
] the same beareth much fruit, now as our abiding in
rist presupposeth three things. 1. That we have heard
e joyful sound of the Gospel making offer of Christ to us
o are lost sinners by the Law. 2. That we have heartily
braced the gracious offer of Christ. 3. That by receiv-
e of him we are become the Sons of God, *John* 1. 12.
d are incorporated into his Mystical body, that he might
ell in us as *his Temple*, and we dwell in him as in the
idence of *righteousness and life*; so our abiding in Christ
porteth other three things. 1. An *imploying* of Christ,
ll our addresses to God, and in all our undertakings of
atsoever piece of service to him. 2. A contentedness
h his sufficiency, without going out from him to seek
hteousness, or life or furniture in any case, in our own
ny of the creatures worthiness. 3. A fixedness in our
ieving in him, a fixedness in our *imploying* and making
of him, and a fixedness in our *contentment* in him,
adhering to him, so that no alurement, no tentation
Satan or the world, no terror nor trouble may be able to
ve our spirits from firm adherence unto him: or from
stant avowing of his truth and obeying his commands,
o hath loved us and given himself for us: And in whom
onely our life is laid up, but also the fulness of the God-
d dwelleth bodily, by reason of the substantial and per-
al union of the Divine and Humane nature in him.

Hence let every watchful Believer, for ſtrengthening himſelf in faith and obedience reaſon after this manner.

.. WHoſoever doth dayly imploy Chriſt Jeſus, .. cleanſing his conſcience & affections from the .. tineſs and filthineſs of ſins againſt the Law, and fo .. abling of him to give obedience to the Law in love, .. hath the evidence of true faith in himſelf.

.. But I [may every watchful believer ſay] do da .. imploy Jeſus Chriſt, for cleanſing my conſcience an .. fections from the guiltineſs and filthineſs of ſins ag the Law: And for *enabling* of me to give obedience to Law in love.

Therefore I have the evidence of true faith in my ſelf

And hence alſo let the ſleepy and ſluggiſh believer re for his own upſtirring, thus.

.. Whatſoever is neceſſary for giving evidence of .. faith, I muſt ſtudy to do it, except I would deceiv .. ſelf and perish.

But .. to imploy Chriſt Jeſus dayly for cleanſing of .. conſcience and affections from the guiltineſs and fil .. neſs of ſins againſt the Law, and for enabling of m .. give obedience to the Law in love, is neceſſary for evi .. cing of true faith in me.

Therefore .. this I muſt ſtudy to do, except I would .. ceive my ſelf and perish.

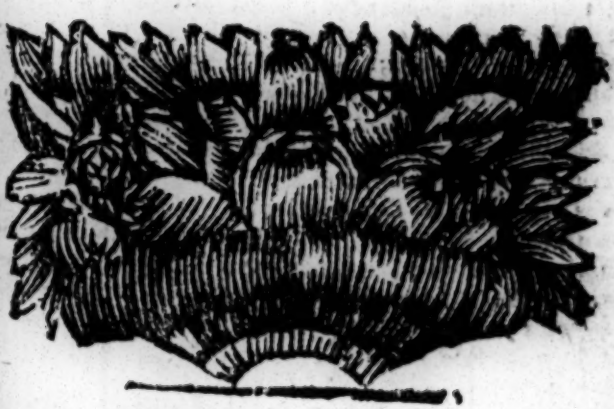
And laſtly, ſeeing Chriſt himſelf hath pointed this fo as an undoubted evidence of a man elected of *God* unto li and given to Jeſus Chriſt to be redeemed, *if he come him*, that is, cloſe Covenant and keep communion w him, as he teacheth us, *John* 6. 37. Saying, .. All t .. the Father hath given me, ſhall come to me, and .. that cometh to me, I will in no wiſe caſt out. Let e perſon who doth not in earneſt make uſe of Chriſt, for miſſion of ſin and amendement of life, reaſon hence, from the whole premiſſes, after this manner, that his c ſcience may be wakened.

.. Whoſoever is neither by the Law nor by the Goſpel .. convinced of ſin, Righteouſneſs and Judgement, .. make him come to Chriſt, and imploy him dayly for

.. mission of sin and amendment of life, he wanteth not .. onely all evidence of saving Faith, but also all appearan- .. ce of his election, so long as he remaineth in this condi- .. tion.

.. But I [may every impenitent person say] am nei- .. ther by the Law nor Gospel so convinced of sin, Righte- .. ousness and Judgement, as to make me come to Christ .. and imploy him dayly for remission of sin and amendment .. of life.

Therefore .. I want not only all evidence of saving faith .. but also all appearance of my election so long as I remain .. in this condition.



THE NATIONAL COVENANT OR THE CONFESSION OF FAITH;

Subscribed at first by the Kings Majesty and his Housho in the year of God 1580. Thereafter by Persons of a ranks, in the year 1581. By ordinance of the Lords the Secret Councel; and Acts of the General Assemb Subscribed by all sorts of Persons in the year 1590. by new Ordinance of Councel, at the desire of the Gener Assembly: with a general Bond for maintenance of t true Religion, and the Kings Person. And subscribed the year 1638. by Us, Noblemen, Barons, Gentlem Burgesses, Ministers, and Commons, then under su scribing: Together with our resolution and promises the causes after specified. To maintain the said true R ligion, and the Kings Majesty, according to the Co fession foresaid, and Acts of Parliament. And now, u on the Supplication of the General Assembly to his M jesties high Commissioner, and the Lords of his Majesti honorable Privy Councel, subscribed again in the ye 1639. by Ordinance of Council, and act of the Gener Assembly.

WEE ALL, and every one of Us underwritte protest, that, after long and due Examination our own Consciences in matters of true and false Religio we are now throughly resolved of the Truth, by the Wo and Spirit of God: And therefore we believe with o hearts, confess with our mouthes, subscribe with o hands, and constantly affirm before God and the wh World, that this only is the true Christian Faith and Re gion pleasing God, and bringing Salvation to man, wh

w is by the mercy of God revealed to the World, by the
eaching of the blessed Evangel, and received, believed
d defended by many and sundry notable Kirks and Realm-
, but chiefly by the *Kirk* of *Scotland*, and the .. Kings
Majestie and three Estates *of this* Realme, as Gods Eter-
l Truth, and only ground of our Salvation, as more par-
ularly is expressed in the Confession of our Faith, sta-
lished, and publickly confirmed by sundry Acts of Parlia-
ents, and now of a long time hath been openly professed
the Kings Majesty, and whole Body of this Realme, both
Burgh and Land. To the which Confession and form of
eligion, we willingly agree in our Consciences in all points,
unto Gods undoubted Truth and Verity, grounded only
pon his written Word. And therefore, we abhor and de-
st all contrary Religion, and Doctrine: But chiefly, all
nd of Papistry, in general and particular Heads, even
they are now damned, and confuted by the *Word* of *God*,
d *Kirk* of *Scotland*: But in special, we detest and refuse
e usurped Authoritie of that Roman Antichrist upon the
riptures of God, upon the Kirk, the Civil Magistrate,
d Consciences of men, all his tyrannous lawes made up-
indifferent things against our Christian liberty: His er-
neous Doctrine, against the sufficiency of the written
ord, the perfection of the Law, the Offices of Christ, and
s blessed Evangel. His corrupted Doctrine concerning
iginal sin, our natural inability and rebellion to Gods
w, our justification by faith only, our imperfect San-
ification and obedience to the Law, the Nature, number
d use of the Holy Sacraments, with all his Rites, Cere-
onies, and false Doctrine, added to the Ministration of
e true Sacraments without the Word of God: His cruel
dgement against Infants departing without the Sacra-
ent; his absolute necessitie of Baptism: blasphemous opi-
on of Transubstantiation, or real presence of Christs Body
the Elements, and receiving of the same by the wicked,
bodies of men: His dispensations with solemn Oaths,
erjuries and degrees of Mariage forbidden in the Word:
is cruelty against the innocent divorced: His deviliſh
asse: His blasphemous Priesthood, His profane Sacrifice
r the sins of the Dead and the Quick: His Canonization
men; calling upon Angels or Saints departed; Worship-
ng of Imagerie Relicks and Crosses; dedicating of Kirks,

Altars,

Dayes, Vowes to creatures: His Purgatory, Praye
the Dead, praying or ſpeaking in a ſtrange Language;
his Proceſſions, blaſphemous Letanie, and multitud
Advocates or Mediators; His manifold Orders, Anni
Confeſſion: His general and doubtſome Faith: His ſa
ſactions of men for their ſins: His juſtification by wor
Opus operatum, works of Supererogation, Merits,
dons, Peregrinations, and Stations; His Holy-wa
Baptiſing of Bells, Conjuring of Spirits. Hallowin
GODS good creature, with the ſuperſtitious opinion j
ed therewith: His worldly Monarchy and wicked Hie
chy: His three ſolemne Vowes, with all his Shaveling
ſundry ſorts: His erroneous and bloody Decrees mad
Trent, with all the Subſcribers and Approvers of that c
and bloody Bond, conjured againſt the Kirk of GOD.
finally, we deteſt all his vain Allegories, Rites, Si
and Traditions brought in the Kirk, without, or ag
the Word of GOD, and Doctrine of this true reformed K
To the which we joyn our ſelves willingly, in Doctr
Faith, Religion, Diſcipline, and uſe of the Holy Sa
ments, as lively Members of the ſame, in Chriſt our H
Promiſing and ſwearing by the great *Name* of the *Lor*
GOD, that we ſhall continue in the Obedience of the Do
ne and Diſcipline of this Kirk, and ſhall defend thei
according to our vocation and power, all the dayes o
lives, under the pains contained in the Law, and da
both of Body and Soul in the Day of GODS fearful J
ment. And ſeeing that many are ſtirred up by Satan,
that Roman Antichriſt, to promiſe, ſwear, ſubſcri
and for a time uſe the Holy Sacraments in the Kirk dec
fully againſt their own conſciences, minding thereby, F
under the External cloak of Religion, to corrupt and
vert ſecretly GODS true Religion, within the Kirk,
afterward, when time may ſerve, to become open ene
and perſecutors of the ſame, under vain hopes of the P
diſpenſation, deviſed againſt the Word of GOD, to
greater confuſion, and their double condemnation i
Day of the LORD JESUS. We therefore, willing to
away all ſuſpition of Hypocriſie, and of ſuch double d
ing with GOD and his Kirk, Proteſt, and call the *Sear*
of all hearts for witneſs, that our minds and hearts do
ly agree with this our *Confeſſion*, *Promiſe*, *Oath* and
Scri

…, so that we are not moved for any worldly respect, …re perswaded only in our Consciences, through the …ledge and love of GODS true Religion, printed in our …s by the Holy Spirit, as we shall answer to him in the …, when the Secrets of all hearts shall be disclosed. And …se we perceive, that the quietness and stability of our …gion and Kirk, doth depend upon the safety and good …viour of the Kings Majesty, as upon a comfortable in…ent of Gods Mercy, granted to this Countrey, for …maintaining of his Kirk, and ministration of Justice a…st us, we protest and promise with our hearts, under …same Oath, hand writ, and pains, that we shall …d his Person and Authority, with our Goods, Bodies, …Lives, in the defence of Christ his Evangel, Liberties …r Country, ministration of Justice, and punishment of …ity, against all Enemies within this Realm, or with…as we desire our GOD to be a strong and merciful de…r to us, in the day of our death, and coming of our … JESUS CHRIST: To whom with the Father …e Holy Spirit, be all Honour and Glory eternally.

…e as many Acts of Parliament not only in general do …brogate, annul, and rescind all Lawes, Statutes, … Constitutions, Canons, civil or municipal, with …her Ordinances and practique penalties whatsoever, …in prejudice of the true Religion and Professours the…or of the true Kirk-discipline, Jurisdiction and Free…thereof: Or in favour of Idolatrie and Superstition, …the Papistical Kirk: As, Act. 3. Act. 31. Parl. 1. Act. …Parl. 11. Act. 114. Parl. 12. of King *James* the sixth, … Papistry and Superstition may be utterly suppressed, …ding to the intention of the Acts of Parliament repeated …5. Act. Parl. 20. King *James* the sixth. And to that …ey ordain all Papists and Priests to be punished by ma… Civil and Ecclesiastical paines, as adversaries to Gods …Religion, preached and by Law established within this …, Act. 24. Parl. 11. King *James* the sixth, as com…mies to all Christian Government Act. 8. Parl. 16. …*James* 6. as Rebels and Gain standers of our Sove…Lords Authority. Act. 47. Parl. 3. King *James* 6. and …laters Act. 104. Parl. 7. King *James* 6. But also in …lar [by and attour the Confession of Faith] do abo…lish

lish and condemne the Popes Authority and Jurisdiction of this land, and ordain the maintainers thereof to b nished, Act. 2. Parl. 1. Act. 51. Parl. 3. Act. 106. 7. Act. 114. Parl. 12 King *James* the sixth. do con the Popes erroneous doctrine or any other erronous do repugnant to any of the Articles of the true and Chri Religion publickly preached, and by Law established i Realm, and ordain the Spreaders and Makers of Book Libels, or Letters, or Writs of that Nature to be pu ed, *Act.* 46. *Parl.* 3. *Act.* 106. *Parl.* 7. *Act.* 23. 11. King *James* 6. Do condemn all Baptisme conform t Popes Kirk, and the Idolatry of the Mass, and orda sayers, willfull hearers, and concealers of the Mass, maintainers and resetters of the Priests, Jesuits, traff Papists, to be punished without any exception, or restri *Act.* 5. *Parl.* 1. *Act.* 120. *Parl.* 12. *Act.* 164. *Parl.* 13. 193 *Parl.* 14. *Act.* 1. *Parl.* 19. *Act.* 5. *Parl.* 20. *James* the sixth. do condemn all erroneous books and containing erroneous doctrine against the Religion pre professed, or containing superstitious Rites and Ce nies Papistical, whereby the people are greatly abused ordain the home bringers of them to be punished, *A Parl.* 11. King *James* 6. do condemn the monumen dregs of bygone Idolatrie, as going to the Crosses, o ing feastival dayes of Saints, and such other superst and Papistical Rites, to the dishonour of GOD, con of true Religion, and fostering of great errour, amo people: and ordain the users of them to be punished f second fault as Idolaters. *Act.* 104. *Parl.* 9. Ki *mes* 6.

LIKE AS many Acts of Parliament are conceiv maintainance of Gods true and Christian Religion, a purity thereof, in Doctrine and Sacraments of th Church of GOD, the liberty and freedom thereof, National and Synodal Assemblies Presbyteries, Se Policy, Discipline, and Jurisdiction thereof, as th rity of Religion and liberty of the Church was used fessed, exercised, preached and confessed, accord the Reformation of Religion in this Realm; As for in *the* 99. *Act. Parl.* 7. *Act.* 23. *Parl.* 11. *Act.* 114. 12. *Act.* 160. *Parl.* 13. of King *James* 6. ratified by *Act.* of King *Charles.* So that the 6. *Act. Parl.* 1. a

Parl. 6. of King *James* 6. in the Year of God 1579.
re, the *Ministers* of the blessed Evangel, whom GOD
is mercy had raised up, or hereafter should raise, a-
ing with them that then lived in Doctrine, and Admi-
nion of the Sacraments; and the people that professed
ist as he was then offered in the Evangel, and doth com-
nicate with the holy Sacraments, [as in the reformed
s of this Realm they were publickly administred] ac-
ing to the Confession of Faith, to be the true and holy
t of Christ Jesus within this Realm, and discern and
are all and sundry, who either gainsay the word of the
gel, received and approved; as the Heads of the Con-
on of Faith, professed in Parliament in the Year of God,
specified also in the first Parliament of King *James* 6. &
ed in this present Parliament, more particularly do spe-
; or that refuseth the administration of the Holy Sacra-
s, as they were then ministrated, to be no members
e said Kirk within this Realm, and true Religion, pre-
ly professed, so long as they keep themselves so divided
the Society of CHRISTS Body: And the subsequent
.69. *Parl.* 6. of King *James* 6. declares, that there is
other face of Kirk, nor other face of Religion than
presently at that time, by the favour of GOD, esta-
ed within this Realm, which therefore is ever stiled,
ods true Religion, Christs true Religion, the true and
hristian Religion, and a perfect Religion, which, by
ifold Acts of Parliaments, all within this Realm, are
d to profess, to subscribe the articles thereof, the
ession of Faith, to recant all Doctrine and errours, re-
ant to any of the said Articles, *Act.* 4. *and* 9. *Parl.* 1.
45. 46. 47. *Parl.* 3. *Act.* 71. *Parl* 6. *Act.* 106.
7. *Act.* 24. *Parl.* 11. *Act.* 123. *Parl* 12. *Act.* 194
Parl 14. *of* King *James* the sixth. And all Magistra-
Sherifs, &c. on the one part are ordained to search,
hend, and punish all contraveeners, For instance
5. *Parl.* 8. *Act.* 104. *Parl.* 7. *Act.* 25. *Parl.* 11. King
s 6. And that notwithstanding of the Kings *Majesties*
es on the contrary, which are discharged and declar-
be of no force, in so far as they tend in any wayes to
rejudice and hinderance of the execution of the Acts of
ament against Papists and Adversaries of true Reli-
Act. 106. *Parl.* 7. King *James* 6. On the other

part in the 47. *Act. Parl.* 3. King *James* 6. It is decl
and ordained, seeing the cause of Gods true *Religion*
his Highness Authority are so joyned, as the hurt of
one is common to both; and that none shall be repute
Loyal and faithfull Subjects to our Soveraign Lord, or
authority, but be punishable as rebellers & gain-standers
the same, who shall not give their Confession, and m
their profession of the said true Religion; and that
who after defection shall give the Confession of their F
of new, they shall promise to continue therein in time
ming, to maintain our Soveraign Lords Authority,
to the uttermost of their power to fortifie, assist and m
tain the true Preachers and Professors of Christs Evan
against whatsoever enemies and gain-standers of the sa
and namely against all such [of whatsoever nation, es
or degree they be of] that have joined and bound them
ves, or have assisted, or assist to set forward and exe
the cruel Decrees of the Council of *Trent*, contrary to
true Preachers and Professors of the Word of God, w
is repeated word by word, in the Articles of Pacific
at *Perth*, the 23. of *February* 1572. approved by Pa
ment the last of April 1573. *Ratified* in Parliament 1
and related *Act.* 123. *Parl.* 12. of King *James* the sixth
this addition, that they are bound to resist all treaso
uproares and hostilities, raised against the true *Relig*
the Kings Majesty, and the true Professors. Like a
Liedges are bound to maintain the Kings *Majesties R*
Person, and Authority, the Authority of Parliam
without the which neither any lawes or lawful Judicat
can be established, *Act.* 130. *and* 131. *Parl.* 8. King
mes 6. and the subjects liberties, who ought only to
and be governed by the Kings laws, the common lawes o
Realm allanerly. *Act.* 48. *Parl.* 48. King *James* t
Act. 70. *Parl.* 6. King *James* the 4. *repeated in the*
131. *Parl.* 8. King *James* the 6. which if they be inno
or prejudged, the Commission anent the Union of th
Kingdoms of *Scotland* and *England*, which is the sole
of the 17. *Parl.* of King *James* 6. declares such con
would ensue, as this *Realm* could be no more a free
narchy, because by the fundamental laws, ancient
ledges, offices, and liberties of this kingdom, not
the Princely Authority of his *Majesties Royal* descen
been these many ages maintained, but also the peopl

ty of their Lands, Livings, Rights, Offices, Liber-
and dignities preserved. And therefore for the preser-
ion of the said true Religion, Lawes, and Liberties
this Kingdom, it is statute by the 8. *Act. Parl.* 1. *repea-*
in the 99. *Act. Parl.* 7. *Ratified in the* 23. *Act. Parl.* 11
d 114. *Act. Parl* 12. of King *James* the sixth, and 4 *Act*
King Charles, that all Kings and Princes, at their Co-
nation and reception of their Princely Authority, shall
ke their faithful promise by their solemne Oath, in the
esence of the Eternal God, that enduring the whole ti-
of their lives, they shall serve the same Eternal God to
uttermost of their power, according as he hath requir-
in his most holy word, contained in the Old and New
stament: and according to the same word, shall main-
ne the true Religion of Christ Jesus, the preaching of
holy word, the due and right administration of the Sa-
ments, now received and preached within this *Realm*
ccording to the Confession of Faith immediatly preceed-
] and shall abolish and gain-stand all false *Religion*
trary to the same; and shall rule the people, commit-
to their charge, according to the Will and Command of
od, revealed in his foresaid word, and according to the
ndable Laws and Constitutions received in this *Realm*, no
yes repugnant to the said will of the Eternal God; and
all procure, to the uttermost of their power, to the Kirk
God, and whole Christian People, true and perfect pea-
in all time coming, and that they shall be careful to root
t of their Empire all Hereticks, and enemies to the true
rship of God, who shall be convicted by the true Kirk of
d, of the foresaid crimes: which was also observed by
Majesty at his Coronation at *Edinburgh*, 1633. as may
seen in the Order of the Coronation.

Ie Obedience to the Commandment of God, conform to
practice of the godly in former times, and according
ne laudable example of our worthy and *Religious* Pro-
itors, and of many yet living amongst us, which was
ranted also by Act of Counsel, commanding a General
d to be made, and subscribed by his *Majesties* Subjects
all *Ranks*, for two causes: One was, for defending the
e *Religion*, as it was then reformed, and is expressed
the Confession of Faith, above written, and former lar-
r Confession established by sundry Acts of lawful General

Assemblies, and of Parliament, unto which it hath Re
tion, set down in publick Catechismes, and which h
been for many years with a blessing from Heaven preache
and professed in this *Kirk* and *Kingdom*, as Gods undoub
ed Truth, grounded only upon his written word. The oth
cause was for maintaining the *Kings Majesty*; his Per
and Estate: the true worship of God, and the *Kings* a
thority being so straitly joined, as that they had the sa
Friends, and common Enemies, and did stand and fall t
gether. And finally, being convinced in our minds a
confessing with our mouths, that the present and succee
ing generations in this Land, are bound to keep the fo
said National Oath and subscription inviolable. We N
blemen, Barons, Gentlemen, Burgesses, *Ministers* a
Commons under subscribing considering divers times befo
and especially at this time, the danger of the true *Refo*
med *Religion*, of the *Kings* honour, and of the publick pe
ce of the *Kingdom*, by the manifold innovations and ev
generally contained, and particularly mentioned in our
te Supplications, Complaints, and Protestations. Do
reby profess, and before GOD, His Angels and the Wor
solemnly declare, that with our whole hearts we agree a
resolve all the dayes of our life constantly to adhere unt
and to defend the foresaid true *Religion*, and [forbe
ing the practise of all novations, already introduced in
matters of the worship of GOD or approbation of the c
ruptions of the publick Government of the *Kirk*, or c
places and power of *Kirkmen*, till they be tryed and all
ed in free Assemblies, and in Parliament] to labour by
means lawful to recover the purity and liberty of the Go
el; as it was established and professed before the fores
novations. And because after due examination, we pla
ly perceive, and undoubtedly believe, that the Inno
tions and evils contained in our Supplications, Complai
and Protestations, have no warrant of the Word of GO
are contrary to the Article of the foresaid Confessions,
the intention and meaning of the blessed *Reformers* of
ligion in this Land, to the above written Acts of Par
ment; and do sensibly tend to the re-establishing of the
pish *Religion* and Tyranny, and to the subversion and r
of the true *Reformed Religion*, and of our Liberties, La
and Estates, we also declare that the foresaid con

are to be interpreted, and ought to be understood of
e foresaid novations and evils, no less than if every one
them had been expressed in the foresaid Confessions; and
t we are obliged to detest and abhor them, amongst other
rticular heads of Papistry abjured therein. And therefo-
from the knowledge and consciences of our duty to GOD,
our King and Countrey, without any worldly respect or
ducement, so far as humane infirmity will suffer, with-
a further measure of the grace of God for this effect, we
romise, and swear by the Great Name of the Lord our
OD, to continue in the Profession and Obedience of
e foresaid *Religion*, that we shall defend the same, and
ist all these contrary errors and corruptions, according
our vocation, and to the uttermost of that power that
od hath put in our hands, all the dayes of our life. And
like manner with the same heart, we declare before GOD
d *Men*, that we have no intention nor desire to attempt
ything that may turn to the dishonour of GOD, or to
e diminution of the *Kings* greatness and authority: but
the contrary, we promise and swear, that we shall, to
e uttermost of our power, with our means and lives, stand
the defence of our dread Soveraign the *Kings* Majesty,
s Person and Authority, in the defence and preservation
the foresaid true *Religion*, Liberties, and Lawes of the
ingdom: As also to the mutual defence and assistance,
ery one of us of another, in the same cause maintaining
e true *Religion*, and his *Majesties* authority, with our
t counsel, our bodies, means, and whole power, against
sorts of Persons whatsoever; So that whatsoever shall
done to the least of us for that cause, shall be taken as
e to us all in general, and to every one of us in particu-
. And that we shall neither directly nor indirectly suf
our selves to be divided or withdrawn by whatsoever
gestion, allurement, or terror, from this blessed and
al Conjunction, nor shall cast in any let or impediment,
e may stay or hinder any such resolution, as by common
sent shall be found to conduce for so good ends. But
the contrary shall by all lawfull means labour to fur-
and promote the same. And if any such dangerous and
sive motion be made to us by word or writ, we, and
ry one of us, shall either suppress it, or if need be,
ll incontinent make the same known, that it may be ti-

mouſly obviated. Neither do we fear the foul aſperſion of rebellion, combination, or what elſe our adverſaries from their craft and malice would put upon us, ſeeing what we do is ſo well warranted, and ariſeth from an unfained deſire to maintain the true worſhip of God, the Majeſtie of our King, and peace of the Kingdom, for the common happineſs of our ſelves and poſterity. And becauſe we cannot look for a bleſſing from God upon our proceedings, except with our Profeſſion and Subſcription, We joyn ſuch life and converſation, as beſeemeth Chriſtians; who have renewed their Covenant with God; we therefore, faithfully promiſe, for our ſelves, our followers, and all others under us, both in publick, in our particular families, and perſonal carriage, to endeavour to keep our ſelves within the bounds of Chriſtian liberty, and to be good examples to others of all Godlineſs, Soberneſs and Righteouſneſs, and of every duty we owe to God and *Man*. And that this our Union and Conjunction may be obſerved without violation, we call the living God, the Searcher of our Hearts to witneſs, who knoweth this to be our ſincere Deſire, and unfained *Reſolution*, as we ſhall anſwer to Jeſus Chriſt, in the great Day, and under the pain of God everlaſting wrath, and of infamie, and loſs of all honour and reſpect in this world, moſt humbly beſeeching the Lord to ſtrengthen us by his holy Spirit for this end, and to bleſſe our deſires and proceedings with a happy ſucceſs, that Religion and Righteouſneſs may flourish in the Land, to the glory of God, the honour of our King, and peace and comfort of us all; in witneſs whereof we have ſubſcribed with our hands all the premiſſes.

.. The Article of this Covenant, which was at the firſt
.. ſubſcription referred to the determination of the General
.. Aſſembly, being determined, and thereby the Five Articles
.. ticles of *Perth*, the government of the Kirk by Biſhops,
.. the civil places and power of Kirkmen, upon the reaſons
.. ſons and grounds contained in the Acts of the General Aſ-
.. ſembly declared to be unlawful within this Kirk We ſub-
.. ſcribe according to the determination aforeſaid.

A Solemn League and Covenant, for Reformation, and defence of Religion, &c.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel Commons of all sorts in the Kingdoms of *Scotland*, *England*, and *Ireland*, by the providence of God living under one king, & being one Reformed Religion, having before our eyes the glo- of God, and the advancement of the kingdom of our d and Saviour Jesus Christ, the honour and happiness of kings Majesty and his posterity, and the true publick berty, Safety, and Peace of the kingdoms, wherein ery ones private condition is included: and calling to nd the treacherous and bloodly plots, conspiracies at- pts, and practices of the enemies of God, against the Religion, and professors thereof in all places, espe- lly in these three kingdoms ever since the Reformation Religion, and how much their rage, power and presum- on, are of late, and at this time increased and exercis-, whereof the deplorable estate of the Church and king- 'of *Ireland*, the distressed estate of the Church and gdom of *England*, & the dangerous estate of the Church Kingdom of *Scotland* are present and publick Testimo- s: We have now at last (after other means of Supplica- n, Remonstrance, protestations and suffe rings) for the lervation of our selves and our Religion from utter Ruin Destruction, according to the commendable practice of ese Kingdomes in former times, and the Example of Gods ople in other Nations, after mature deliberation, re- ved and determined to enter into a mutual and solemn ague and Covenant: Wherein we all subscribe and each of us for himself, with our hands lifted up to the most h God, do swear,

1. THat we shall sincerely, really and constantly thro
the Grace of God, endeavour in our several pla
and callings the preservation of the Reformed Religion i
the Church of *Scotland* in Doctrine Worship, Discipli
and Government, against our common Enemies: the refo
mation of Religion in the kingdoms of *England* & *Ireland*
in Doctrine, Worship, Discipline and Government, a
cording to the Word of God and the Example of the be
Reformed Churches. And shall endeavour to bring the Chu
ches of God in y three kingdomes to the neareſt conjunctio
and Uniformity in Religion, Confession of Faith, Form
Church-Government, directory for Worship, and Cat
chizing: That we and our Posterity after us may as Br
thren live in Faith and Love, and the Lord may delight
dwell in the midst of us.

2. That we shall in like manner without respect of pe
sons, endeavour the Extirpation of popery, Prelacy [th
is, Church Government, by Arch-Bishops, their Cha
cellors and Commissaries, Deans, Deans and Chapter
Arch Deacons, and all other Ecclesiastical Officers depen
ing on that Hierarchy] Superstition, Heresie, Schisme
Prophaneness, and whatsoever shall be found to be contr
ry to sound Doctrine, and the power of Godliness; lest w
partake in other mens sins, and thereby be in danger to r
ceive of their plagues, and that the Lord may be one, a
his Name one, in the three Kingdoms.

3. We shall with the same sincerity, reality, and co
stancy, in our several vocations, indeavour with our est
tes and lives, mutually to preserve the Rights and Privi
ledges of the Parliament, and the liberties of the King
doms, and to preserve and defend the King Majesties pe
son and authority, in the preservation and defence of th
true Religion, and Liberties of the Kingdoms; that th
world may bear witness with our consciences of our loyalty
and that we have no thoughts, or intentions to diminish h
Majesties just power and greatness.

4. We shall also with all faithfulness endeavour the di
covery of all such as have been; or shall be Incendiaries
Malignants, or evil Instruments, by hindering the Refo
mation of Religion, dividing the King from his people, o
one of the Kingdoms from another, or making any factio
or parties amongst the people, contrary to this League a
C

nant, that they may be brought to publick trial, and ve condigne punishment, as the degree of their offen- hall require or deserve, or the supream judicatories of Kingdoms respectively, or others having power from n for that effect, shall judge convenient.

. And whereas the happiness of a blessed peace between se Kingdoms, denied in former times to our Progeni- , is by the good providence of God granted unto us, hath been lately concluded, and setled by both Parlia- nts, we shall each one of us, according to our place and rest, endeavour, that they may remain conjoined in a Peace and *Union*, to all posterity: and that Justice be done upon the wilful Opposers thereof, in manner ressed in the precedent Article.

. We shall also according to our places and callings, in common cause of Religion, Liberty, and Peace of the gdoms, assist and defend all those that enter into this gue and Covenant, in the maintaining thereof; and l not suffer our selves directly or indirectly, by what- er combination, perswasion or terror, to be divided withdrawn from this blessed *Union* and Conjunction, ther to make defection to the contrary part, or to give lves to a detestable indifferency or neutrality in this e, which so much concerneth the glory of God, the d of the Kingdoms, and honour of the King; but shall the dayes of our lives Zealously and constantly continue ein against all Lets and impediments whatsoever; and we are not able our selves to suppress or overcome, we l reveal and make known, that it may be timely pre- ed or removed: All which we shall do as in the sight of : And because these Kingdoms are guilty of many sins provocations against God, and his Son Jesus Christ, as to manifest by our present distresses and dangers, the s thereof; we profess and declare before God and the d our unfained desire to be humbled for our own sins, for the sins of these Kingdoms; especially, that we not as we ought, valued the inestimable benefit of the pel that we have not laboured for the purity and power ofe, and that we have not endeavoured to receive Christ r hearts, nor to walk worthy of him in our lives, which he causes of other sins and Transgressions, so much a- ding amongst us; and our true and unfained purpose, desire,

desire, and endeavour for our selves and all other m
our power and charge, both in publick, and in private,
all duties we owe to God and man, to amend our liv
and each one to go before another in the example of a r
Reformation, that the Lord may turn away his wrath, a
heavy indignation, and establish these Churches and Ki
doms in truth and peace. And this Covenant we mak
the presence of Almighty God, the searcher of all hear
with a true intention to perform the same, as we shall
swer at that great day, when the secrets of all hearts sh
be disclosed, most humbly beseeching the Lord to stre
then us by his Holy Spirit for this end, and to bless our
sires and proceedings with such success, as may be deli
rance and safety to his people, encouragment to other C
stian Churches groaning under, or in danger of the yok
Antichristian Tyranny; to joyn in the same or like Asso
tion and Covenant, to the glory of God, the enlargem
of the Kingdom of Jesus Christ, and the peace and Tr
quillity of Christian Kingdoms and Common-wealths-



A Solemn Acknowledgement of publick Sins, and Breaches of the Covenant; and a solemn Engagement to all the Duties contained therein, namely, those which do in a more special way relate unto the dangers of these times.

WE Noblemen, Barons, Gentlemen. Burgesses, Ministers of the Gospel, and Commons of all sorts within this Kingdom, by the good hand of God upon us, taking into ...ous consideration the many sad afflictions and deep di...esses wherewith we have been exercised for a long time ..., and that the Land after it hath been sore wasted with Sword and the Pestilence, and threatened with Famine, ... that shame and contempt hath been poured out from Lord against many thousands of our Nation, who did in ...full way make War upon the Kingdom of *England*, con...y to the Testimony of his servants and desires of his peo..., and that the remnants of that Army returning to this ...d, have spoiled and oppressed many of our Brethren, ...that the Malignant party is still numerous, and retain... their former principles, wait for an opportunity to ra...new and dangerous War, not only unto the rending of the ...els of this Kingdom, but unto the dividing us from *En...d*, and overturning of the Work of God in all the three ...gdoms: And considering also that a cloud of calamities ...h still hang over our heads, and threaten us with sad ...gs to come; We cannot but look upon these things as ...m the Lord, who is righteous in all his wayes, feed... us with the bread of tears, and making us to drink the ...ters of affliction, until we be taught to know how evil & ...er a thing it is to depart away from him, by breaking ... Oath and Covenant which we have made with him; and ... we may be humbled before him by confessing our sin, ... forsaking the evil of our way,

Thre-

Therefore being preſſed with ſo great neceſſities & [illegible] and warranted by the Word of God, and having the [illegible] ple of Gods People of old, who in the time of their [illegible] bles, and when they were to ſeek delivery and a right for themſelves, that the Lord might be with them to pr[illegible] them, did humble themſelves before him, and make and particular Confeſſion of the ſins of their Princes, Rulers, their Captains, their Prieſts and their Pe[illegible] and did ingage themſelves to do no more ſo, but to re[illegible] their wayes, and be ſtedfaſt in his Covenant; And to bring the practice of our Predeceſſors in the Year wherein the General Aſſembly, and all the Kirk Judi[illegible] ries, with the concurrence of many of the Nobility, try and Burgeſſes, did with many tears acknowledge re God the breach of the National Covenant, and ing themſelves to a Reformation, even as our predeceſſors theirs had before done in the General Aſſembly and co[illegible] tion of Eſtares in the Year 1567. And perceiving that duty, when gone about out of conſcience and in ſincer hath alwayes been attended with a reviving out of trou and with a bleſſing and ſucceſs from Heaven; We do bly and ſincerely, as in his ſight, who is the ſearch hearts, acknowledge the many ſins and great tranſgre of the Land; We have done wickedly, our Kings, Princes, our Nobles, our Judges, our Officers, our chers, and our People: Albeit the Lord hath long and ly ſpoken unto us, we have not hearkened to his v albeit he hath followed us with tender mercies, we not been allured to wait upon him, and walk in his And though he hath ſtricken us, yet we have not grie Nay though he hath conſumed us, we have refuſed t ceive correction; We have not remembred to render the Lord according to his goodneſs, and according to own vows and promiſes, but have gone away backwar a continued courſe of backſliding, and have broken al Articles of that ſolemn League and Covenant, which ſwore before God, Angels and Men.

Albeit there be in the land many of all ranks, who b a Teſtimony unto the Truth, and for a name of joy and ſe unto the Lord by living godly, ſtudying to keep t garments pure, and being ſtedfaſt in the Covenant and ſe of God; Yet we have reaſon to acknowledge, that

have not endeavoured with that reality, sincerity and
y, that did become us, to preserve the work of Re-
ation in the Kirk of *Scotland*; Many have satisfied
selves with the purity of the Ordinances, neglecting
power thereof; yea, some have turned aside to crooked
s destructive to both. The prophane loose and inso-
carriage of many in our Armies, who went to the As-
ce of our *Brethren* in *England*, and the tamperings
straight dealing of some of our Commissioners and o-
of our Nation in *London*, the Isle of *Wight* and other
t of that Kingdom have proved great lets to the work
formation, and setling of Kirk Government there,
by Errour and Schism in that Land have been encreas-
and Sectaries hardened in their way. We have been so
om endeavouring the extirpation of Prophaness, and
is contrary to the power of godliness, that propha-
hath been much winked at, and Prophane Persons much
enanced, and many times imployed, until iniquity
godlinesse hath gone over ſ face of the land as a flood;
sufficient care hath not been had to separate betwixt
ecious and the vile, by debarring from the Sacrament
norant and scandalous persons, according to the Ordi-
s of this Kirk.

ither have the Priviledges of the Parliaments and Li-
es of the Subject been duly tendered, But some am-
our selves have laboured to put into the hands of our
an arbitrary and unlimited power destructive to both.
many of us have been accessory of late to those means &
, whereby the freedom and priviledges of Parliaments
been encroached upon, and the Subjects oppressed in
consciences, persons and Estates; Neither hath it
our care to avoid those things which might harden the
in his evil way; But upon the contrary, he hath not
been permitted, but many of us have been instrumen-
o make him exercise his power in many things tending
e prejudice of Religion and of the Covenant, and of the
t and safety of these Kingdoms; Which is so far from
ight way of preserving his Majesties Person and Autho-
that it cannot but provoke the Lord against him unto
azard of both. Nay under a pretence of relieving and
for the King whilst he refuses to do what was necessa-
the house of God, some have ranversed and violated
of all the Articles of the Covenant.

Our own Conſciences within, and Gods judgements on us without, do convince us of the manifold wilful re wed breaches of that Article which concerneth the diſc ry and punishment of Malignants, whoſe crimes have only been connived at, but diſpenſed with and pardo and themſelves received unto intimate fellowſhip with ſelves, and entruſted with our Counſels, admitted our Parliaments, and put in places of power and Autho for managing the publick affaires of the Kingdom, Whe in Gods juſtice they got at laſt into their hands the w power and ſtrength of the Kingdome, both in judicat and Armies; and did imploy the ſame unto the enacting proſecuting an unlawful Engagement in war againſt Kingdom of *England*, notwithſtanding of the diſſent of ny conſiderable members of Parliament, who had given ſtant proof of their integrity in the cauſe from the begin of many faithful teſtimonies and free warnings of the vants of God, of the Supplications of many Synods, P byteries and Shyres, and of the Declarations of the G ral Aſſembly and their Commiſſioners to the contr Which ingagement, as it hath been the cauſe of much ſo alſo of much miſery and calamity unto this Land, holds forth to us the grievouſneſs of our ſin of comp with Malignants in the greatneſs of our judgement, tha may be taught never to ſplit again upon the ſame rock, on which the Lord hath ſet ſo remarkable a Beacon. after all that is come to paſs unto us becauſe of this our ſpaſs, and after that grace hath been ſhewed unto us the Lord our God, by breaking theſe mens yoke fro our necks, and putting us again into a capacitie to a the good of Religion, our own ſafety and the Peace a ſety of this Kingdom, ſhould we again break his Com ment and Covenant, by joyning once more with the p of theſe abominations, and taking into our boſome Serpents which had formerly ſtung us almoſt unto d This, as it would argue great madneſſe and folly upo part, So no doubt, if it be not avoided, will provok Lord againſt us to conſume us, until there be no rem nor eſcaping in the Land.

And albeit the Peace and Union betwixt the Kingdo a great bleſſing of God unto both, and a Bond which obliged to preſerve unviolated, and to endeavour that

ny be done upon the opposers thereof; Yet some in Land, who have come under the bond of the Covenant, made it their great study, how to dissolve this Union, few or no endeavours have been used by any of us for bing of such.

e have suffered many of our Brethren in several parts of Land to be oppressed of the common Enemy without assion or relief; There hath been great murmuring and ning because of expense of means and pains in doing of duty; Many by perswasion or terror have suffered themes to be divided and withdrawn to make defection to the rary part, Many have turned off to a detestable indiffeency and neutrality in this cause, which so much concern- the glory of God and the good of these Kingdoms, Nay, y have made it their study to walk so, as they might ly with all times and all the revolutions thereof. It not been our care to countenance, encourage, intrust employ such onely, as from their hearts did affect and d Gods work. But the hearts of such many times have discouraged, and their hands weakned, their sufferneglected, and themselves slighted; and many who once open enemies, and alwayes secret underminers, renanced and employed. Nay even those who had been ed upon as Incendiaries, and upon whom the Lord had arks of desperate Malignancy, falshood and deceit, brought in, as fit to manage publick affaires; Many been the lets and impediments that have been cast in way to retard and obstruct the Lords work, and some kept secret, what of themselves they were not able to ress and overcome.

sides these and many other breaches of the Articles of Covenant in the matter thereof, which it concerneth y one of us to search out and acknowledge before the d, as we would wish his wrath to be turned away from So have many of us failed exceedingly in the manner of following and pursuing the duties contained therein, only seeking great things for ourselves, and mixing of ate interests and ends concerning our selves and friends followers, with those things which concern the publick d, but many times preferring such to the Honour of and good of his cause, and retarding Gods work until ight carry along with us our own interests and designes.

It hath been our way to trust in the means, and to rely o
on the arm of flesh for success; Albeit the Lord hath ma
times made us meet with disappointment therein: and st
ned the pride of all our Glory, by blasting every carn
confidence unto us: We have followed for the most pa
the counsels of flesh and bloud, and walked more by t
rules of Policy than Piety, and have hearkened more u
to men than unto God.

Albeit we made solemn publick profession before the Wor
of our unfained desires to be humbled before the Lord f
our own sins, and the sins of these Kingdoms, especial
for our undervaluing of the inestimable benefit of the Gos
el, and that we have not laboured for the power thereo
and received Christ into our hearts, and walked worthy
him in our lives, and of our true and unfained purpose, d
sire and endeavour for ourselves, and all others under o
power and charge, both in publick and private. in all d
ties which we owe to God and man, to amend our lives, a
each one to go before another in the example of a real R
formation, that the Lord might turn away his wrath a
heavy indignation, and establish these Kirks and Kingd
mes in truth and peace; Yet we have refused to be refor
ed, and have walked proudly and obstinatly against t
Lord, not valuing his Gospel, nor submitting our selv
unto the obedience thereof; nor seeking after Christ, n
studying to honour him in the excellency of his person, n
employ him in the vertue of his offices, not making co
science of publick Ordinances, nor private nor secret d
ties, nor studying to edifie one another in love. The ign
rance of God and of his Son Jesus Christ prevailes excee
ingly in the Land; the greatest part of Masters of Famili
amongst Noblemen, Barons, Gentlemen, Burgesses a
Commons neglect to seek God in their Families, and to e
deavour the Reformation thereof; And albeit it hath be
much pressed, yet few of our Nobles and great ones ev
to this day could be perswaded to perform family-duti
themselves, and in their own persons, which makes
necessary and useful a duty to be misregarded by others
inferior rank; Nay many of the Nobility, Gentry a
Barons, who should have been examples of Godliness a
sober walking unto others, have been ring-leaders of e
cess and rioting. Albeit we be the Lords people, inga

in a solemn way, yet to this day we have not made
ur study that Judicatories and Armies should consist of
places of power and trust be filled with men of a blame-
e and Christian conversation, and of known integrity &
roved fidelity, affection and Zeal unto the cause of God;
not onely those who have been neutral and indifferent,
disaffected and Malignant, and others who have been
ophane and scandalous, have been intrusted. By which
ath come to pass that Judicatories have been the seats of
stice and iniquity, and many in our Armies by their mi-
riages have become our plague, unto the great preju-
e of the cause of God, the great scandal of the Gospel,
d the great increase of looseness and prophanity through-
all the Land. It were impossible to reckon up all the
minations that are in the Land, but the Blaspheming of
e Name God, swearing by the Creatures, prophanation
the Lords Day, uncleanness, drunkenness, excess and
ing, vanity of apparel, lying and deceit, railing and
ing, arbitrary and uncontroled oppression, and grind-
of the faces of the poor by Landlords and others in place
power, are become ordinary and common sins; And be-
s all these things, there be many other transgressions
reof the Land wherein we live are guilty: All which we
re to acknowledge, and to be humbled for, that the
ld may bear witness with us, that Righteousness be-
geth unto God, and shame and confusion of face unto us,
ppears this day.

And because it is needful for those who find mercy, not
y to confess, but also to forsake, their sin; Therefore
the reality and sincerity of our repentance may appear,
do Resolve and solemnly ingage our selves before the
d, carefully to avoid, for the time to come, all these
nces, whereof we have now made solemn publick ac-
wledgment, and all the snares and tentations which tend
reunto: And to testifie the integrity of our resolution
rein, and that we may be the better enabled in the power
the Lords strength to perform the same, We do again Re-
e our Solemn League and Covenant, Promising hereafter
make conscience of all the duties whereunto we are oblig-
in all the heads and Articles thereof, particularly of
se which follow.

. Because Religion is of all things the most excellent and

pretious, the advancing and promoting the power the
against all ungodliness and prophanity, the securing and p
serving the purity thereof against all error, heresie
schism, and namely „ Independency, Anabapti
„ Antinomianism, Arminianism, Socinianism, P
„ milism, Libertinism, Scepticism, and Erastiani
and the carrying on the work of uniformity shall be Rud
and endeavoured by us before all worldly interests, wh
ther concerning the King, or our selves, or any other wh
soever. 2. Because many have of late laboured to suppl
the liberties of the Kirk, we shall maintain and defend
Kirk of *Scotland*, in all her Liberties and Priviledges,
gainst all who shall oppose or undermine the same or
croach thereupon under any pretext whatsoever. 3.
shall vindicate and maintain the liberties of the Subject
all these things, which concern their consciences, Pers
and Estates. 4 We shall carefully maintain and defend
Union betwixt the Kingdoms, and avoid every thing t
may weaken the same, or involve us in any measure of
cession unto the guilt of those who have invaded the Ki
dom of *England*. 5 As we have been always loyal to our Kin
so we shall still endeavour to give unto God that which
Gods, and to *Cesar* the things which are *Cesars*. 6.
shall be so far from conniving at, complying with,
countenancing of Malignancy, Injustice, iniquity, pr
phanity and impiety, that we shall not onely avoid, a
discountenance those things, and Cherish and encour
these persons, who are zealous for the Cause of God, a
walk according to the Gospel, but also shall take a more
fectual course than heretofore in our respective Places a
Callings for punishing and suppressing these evils, a
faithfully endeavour that the best and fittest remedies m
be applyed for taking away the cause thereof, and adv
cing the knowledge of God and Holiness and Righteousn
in the Land. And therefore in the last place, as we sh
earnestly pray unto God, that he would give us „ ab
„ men fearing God, men of truth and hating covetousne
to judge and bear charge among his people, so we shall a
cording to our Places and Callings Endeavour that Judi
tories and all places of power and trust both in Kirk and S
we may consist of, & be filled with such men as are of kno
good affection to the cause of God and of a blameless a
Christian conversation. A

and because there be many, who heretofore have not
ke conscience of the oath of God, but some through fear,
ers by perswasion and upon base ends and humane inte-
s, have entered thereinto, who have afterwards disco-
red themselves, to have dealt deceitfully with the Lord
forsaring falsly by his name: Therefore we, who do now
ew our Covenant in reference to these duties and all o-
r duties contained therein, do in the sight of him who is
searcher of hearts solemnly Profess, that it is not upon
y politique advantage, or private interest, or by end,
because of any terrour or perswasion from men, or hypo-
tically and deceitfully, that we do again take upon us the
th of God, but honestly and sincerely and from the sense
our duty, and that therefore denying ourselves and our
things, and laying aside all self interest and ends, We
ll above all things seek the honour of God, the good of
Cause, and the wealth of his people; and that forsak-
the counsels of flesh and blood, and not leaning upon
ral confidences, we shall depend upon the Lord, walk
the rule of his word, and hearken to the voice of his ser-
nts: In all which professing our own weakness. We do
nstly pray to God, who is the Father of mercies, through
s Son Jesus Christ, to be merciful unto us, and to ena-
e us by the power of his might, that we may do our duty
to the praise of his Grace in the Churches. AMEN.

Edinburgh, 6. October, 1648. *Post meridiem.*

Act for renewing of the Solemn League and Covenant.

THE Commission of the General Assembly considering that a great part of this Land have involved themselves in many and grosse breaches of the Solemn League and Covenant, and that the hands of many are grown slack in following and pursuing the duties contained therein, and that many who not being come to sufficient age, when it was first sworn and subscribed into the same; Do upon these and other grave and important considerations, Appoint and Ordain the Solemn League and Covenant to be renewed throughout all the Congregations of this kingdom; and because it is a duty of great weight and consequence, Ministers after the light hereof should be careful to take pains in their Doctrine and otherwise, that their people may be made sensible of those things wherein they have broken the Covenant, and be prepared for the renewing thereof with suitable affections and dispositions: And that these things may be the better performed, we have thought it necessary to condescend upon a solemn acknowledgment of publick sins and breaches of the Covenant, and a solemn Engagement to all the duties contained therein, namely, those which do in a more special way relate unto the dangers of these times: And the solemn acknowledgment & Engagement sent herewith shall be made use of, and the League and Covenant shall be renewed in such manner as follows. First, There shall be intimation of a solemn publick Humiliation and Fast the second Sabbath of *December*, to be kept upon the next Thursday and Lords-day thereafter; At which intimation the League and Covenant, and the publick acknowledgment of sins and Engagement unto duties are to be publickly read by the

Minister in the audience of all the people, And they are
e exhorted to get copies thereof, that they may be
e acquainted therewith. And the Humiliation and
is to be kept the next Thursday thereafter in reference
he breaches of the Covenant contained in the solemn pu-
k acknowledgement as the causes thereof, and the next
is day thereafter, which is also to be spent in publick
miliation and Fasting, immediatly after the Sermon a
ch is to be applied to the business of that day, the pu-
k acknowledgement and engagement is again to be pu-
tly read; and thereafter prayer is to be made, contai-
he confession of the breaches mentioned therein, and
ing mercy for these sins, and strength of God for rene-
g the Covenant in sincerity and Truth; After which
et the solemn League and Covenant is to be read by the
ister, and then to be sworn by him and all the people a
are to ingage themselves for performance of all the du-
contained therein, Namely, these which are mentio-
in the publick acknowledgment and Engagement, and
opposit unto the sins therein confessed: And the Action
be closed with Prayer to God that his People, may
nabled in the power of his strength to do their duty ac-
ing to their Oath now renewed in so solemn a way. It
lso hereby provided that all those who renew the League
Covenant shall again subscrive the same, and that none
dmitted to the renewing or subscribing thereof who are
luded by the other act and direction sent herewith.

A. KER.

Edin;

Edinburgh, 14. October 1648.

THE Committee of Eſtates being very ſenſible of grievous backſlidings of this Land in the manif breaches of the Solemn League and Covenant, m de and ſworn to the moſt high GOD; Do the fore unanimouſly and heartily Approve the ſeaſonable pious reſolution of the Commiſſion of the General Aſſe bly, for a Solemn Acknowledgment of publick Sins Provocations, eſpecially the breaches of the Covenant, a a Solemn Engagement to a more conſcionable performa of the Duties therein contained, and for renewing the lemn League and Covenant; And do require and Ord that the directions of the ſaid Commiſſion of Aſſembly, their Act of the ſixth of this moneth for a publick Ackno ledgment of ſins, and ingagement to Duties be careful followed, that the Faſt and Humiliation appointed by th be religionſly obſerved, and that the Solemn League a Covenant be ſincerely and cordially renewed and ſubſcrib in the manner they have preſcribed in their ſaid Act. E Seſſion.

Mr. THOMAS HENDERSO

A D

A

DIRECTORY

For the Publick

Worſhip of GOD,

Throughout the three Kingdoms of *England*, *Scotland* and *Ireland*.

WITH

PROPOSITIONS

Concerning

Church-Government,

And Ordination of *Miniſters*.

Printed in the Year 1694.

THE PREFACE.

N the beginning of the bleſſed Reformation, our wiſe and pious Anceſtors took care to ſet forth an Order for redreſs of many things, which they then by the Word diſcovered to be Vain, Erroneous, Superſtitious, & rous in the publique Worſhip of God. This occaſion- many Godly and Learned Men to rejoyce much in the k of Common Prayer at that time ſet forth; Becauſe Maſs, and the reſt of the Latin Service being remov- the Publieque Worſhip was celebrated in our own Ton- ; many of the Common People alſo received benefit by ing the Scriptures read in their own Language, which erly were unto them as a Book that is ſealed.

lowbeit, long and ſad experience hath made it manifeſt, the Liturgy uſed in the Church of *England*, (not- ſtanding all the pains and religious intentions of the pilers of it) hath proved an offence, not only to many t godly at home, but alſo the Reformed Churches a- d. For, not to ſpeak of urging the Reading of all the ers, which very greatly increaſed the burden of it, the unprofitable and burdenſome Ceremonies, contained , have occaſioned much miſchief, as well by diſquiet- he Conſciences of many Godly Miniſters and People, could not yield unto them, as by depriving them of the rances of GOD, which they might not enjoy without rming or ſubſcribing to theſe Ceremonies. Sundry Chriſtians have been by means thereof kept from the s Table, and divers able and faithful Miniſters debar- om the exerciſe of their Miniſtry (to the endangering ny thouſand ſouls, in a time of ſuch ſcarcity of faith- aſors) and ſpoiled of their lively-hood, to the un- of them and their Families, Prelates and their Fa-

tion have laboured to raise the estimation of it to such
height, as if there were no other Worship, or way of W
ship of GOD amongst us, but only the Service-Book,
the great hindrance of the Preaching of the Word, and
some place, especially of late) to the justling of it o
as unnecessary, or (at best) as far inferiour to the read
of Common prayer, which was made no better than an I
by many ignorant and superstitious people, who plea
themselves in their presence at that Service, and their L
labour in bearing a part in it, have thereby hardned the
selves in their ignorance and carelesness of saving knowl
ge and true piety.

In the mean time Papists boasted, that the Book w
compliance with them in a great part of their service,
so were not a little confirmed in their Superstition and I
latry, expecting rather our return to them, than en
vouring the Reformation of themselves: In which expe
tion they were of late very much encouraged, when, u
the pretended warrantablenss of imposing of the former
remonies, new ones were dayly obtruded upon the Chur

And hereunto (which was not foreseen, but since h
come to pass,) that the Liturgy hath been a great me
as on the one hand to make and increase an idle and unc
fynig *Ministry*, which contented it self with set Fo
made to their hands by others, without putting forth th
selves to exercise the gift of Prayer, with which our L
Jesus Christ pleaseth to furnish all his servants whom
calls to that Office: so on the other side it hath been (
ever would be if continued) a matter of endless strif
contention in the Church, and a snare both to many g
and faithful *Ministers*, who have been persecuted an
lenced upon that occasion, and to others of hopeful pa
many of which have been, and more still would be dive
from all thought of the *Ministry* to other studies; espe
ly in these latter times, wherein God vouchsafeth to
people more and better means for the discovery of Error
Superstition, and for attaining of knowledge in the M
steries of Godliness, and gifts in Preaching and Prayer

Upon these, and many the like weighty considerati
in reference to the whole Book in general, and becau
divers particulars contained in it, not from any love to
velty, or intention to disparage our first Reformers,

mwe are perſwaded, that, were they now alive, they ld joyn with us in this work, and whom we acknowge as excellent inſtruments, raiſed by God to begin the ging and building of his Houſe, and deſire they may be of us and Poſterity in everlaſting remembrance, with nkfulneſs and honour,) but that we may in ſome meae anſwer the gracious Providence of God, which at this e calleth upon us for further Reformation, and may ſaſie our own Conſcience and anſwer the expectation of oReformed Churches, and the deſires of many of the dly among ourſelves, and withall give ſome publique timony of our endeavours for Uniformity in Divine Wor, which we have promiſed in our Solemn League and venant; We have, after earneſt and frequent calling upthe Name of God, and after much Conſultation, not h fleſh and bloud, but with his Holy Word, reſolved y aſide the former Liturgy with the many Rites and remonies formerly uſed in the Worſhip of God, and hagreed upon this following *Directory* for all the parts of ique Worſhip at ordinary and extraordinary times. Wherein our care hath been to hold forth ſuch things as of divine inſtitution in every Ordinance; and other gs we have endeavoured to ſet forth according to the es of Chriſtian Prudence, agreeable to the general Ruof the Word of God. Our meaning therein being only, the general heads, the ſence and ſcope of the Prayers other parts of Publick Worſhip being known to all, themay be a conſent of all the Churches in thoſe things that m the ſubſtance of the Service and Worſhip of God; the *Miniſters* may be hereby directed in their Adminiions to keep like ſoundneſs in Doctrine and Prayer; ay, if need be, have ſome help and furniture, And yet as they become not hereby ſlothful and negligent in ing up the gifts of Chriſt in them: But that each one, neditation, by taking heed to himſelf and the flock of committed to him, and by wiſe obſerving the wayes of ine Providence, may be careful to furniſh his heart and th further or other materials of Prayer and exhorn, as ſhall be needful upon all occaſions.

A DIRECTORY FOR

Publick Prayer, Reading the Holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Publick Worship of God, Ordinary and Extraordinary.

Of the Assembling of the Congregation, and their behaviour in the Publique Worship of God.

WHen the Congregation is to meet for Publick Worship, the People (having before prepared their hearts thereunto) ought all to come, and joyn therein: not absenting themselves from the Publick Ordinances, through negligence, or upon pretence of private meetings. Let all enter the Assembly, not irreverently, but in a grave and seemly manner take their seats or places, without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled, the *Minister*, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer.

„ In all Reverence and Humility acknowledging the

„ co

mprehensible Greatness and *Majesty* of the *Lord*, (in hose presence they do then in a special manner appear) their own vileness and unworthiness to approach to ar him: with their utter inability of themselves to so reat a work. And humbly beseeching him for Pardon, ssistance and Acceptance in the whole Service then to be erformed; and for a Blessing on that particular portion f his Word then to be read, and all in the Name and ediation of the Lord Jesus Christ.

he publique Worship being begun, the people are who- attend upon it: forbearing to read any thing, except the *Minister* is then reading or citing? and abstaining more from all private whisperings, conferences, sa- ions, or doing reverence to any persons present, or ing in; as also from all gazing, sleeping and other un- y behaviour, which may disturb the *Minister* or Peo- , or hinder themselves or others in the service of God. any through necessity be hindred from being present at eginning, they ought not when they come into the gregation, to betake themselves to their private De- ons, but reverently to compose themselves to joyn with embly in that Ordinance of God which is then in hand.

Publique Reading of the Holy Scriptures.

ading of the Word in the Congregation being part of the publique Worship of God (wherein we acknowledge dependance upon him and subiection to him) and one sanctified by him for the edifying of his people, is to rformed by the Pastors and Teachers.

owbeit, such as intend the *Ministry*, may occasionally read the Word, and exercise their gift in Preaching in Congregation, if allowed by the Presbytery thereunto. l the Canonical Books of the Old and New Testament none of those which are commonly called Apochrypha) be publickly read in the Vulgar tongue, out of the llowed Translation, distinctly, that all may hear and rstand.

w large a portion shall be read at once, is left to the n of the *Minister*; but it is convenient, that ordinari- Chapter of each Testament be read at every meeting, metimes more, where the Chapters be short, or the to- of matter requireth it.

It is requisite that all the Canonical Books be read over
order, that the people may be better acquainted with t
whole body of the Scriptures: And ordinarily, where t
reading in either Testament endeth on one Lords Day, it
to begin the next.

We commend also the more frequent Reading of such Sc
ptures, as he that readeth shall think best for Edificati
of his Hearers: as the Book of Psalms, and such like.

When the *Minister*, who readeth, shall judge it neces
ry to expound any part of what is read, let it not be do
until the whole Chapter or Psalm be ended; and regard
alwayes to be had unto the time, that neither Preaching
other Ordinance be straitned or rendred tedious; Whi
Rule is to be observed in all other publick Performances.

Beside publick Reading of the holy Scripture, every Pe
son that can read, is to be exhorted to read the Scriptur
privatly (and all others that cannot read, if not disabl
by age or otherwise, are likewise to be exhorted to learn
read) and to have a Bible.

Of Publick Prayer before the Sermon.

AFter Reading of the word [and singing of the Psalm
the *Minister* who is to Preach, is to endeavour to g
his own and his Hearers hearts to be rightly affected wi
their sins, that they may all mourn in sense thereof befo
the Lord, and hunger and thirst after the grace of God
Jesus Christ, by proceeding to a more full Confession of
with shame and holy confusion of face; and to call upon t
Lord to this effect:

„ To acknowledge our great sinfulness; First, by reas
„ of Original Sin, which [besides the guilt, that ma
„ us liable to everlasting Damnation] is the seed of all
„ ther sins, hath depraved and poysoned all the faculti
„ and powers of Soul and body, doth defile our best actio
„ and [were it not restrained, or our hearts renewed
„ Grace] would break forth into innumerable transgressio
„ and greatest rebellions against the Lord, that ever w
„ committed by the vilest of the sons of men. And nex
„ by reason of actual sins, our own sins, the sins of *Mi*
„ strates, of *Ministers*, and of the whole Nation, a
„ wh

which we are many ways accessory. Which sins of ours receive many fearful aggravations, we having broken all the Commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not only out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our conscience, & motions of his own holy Spirit to the contrary, so that we have no cloak for our sins: yea, not only despising the riches of Gods goodness, forbearance and long suffering, but standing out against many invitations and offers of Grace in the Gospel; not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewail our blindness of our mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness, our not endeavouring after mortification and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so stedfastly walked with *God*, kept our garments so unspotted, or been so zealous of his glory, and the good of others, as we ought, and to mourn over such other sins as the congregation is particularly guilty of, notwithstanding the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant, and other Obligations to the contrary.

To acknowledge and confess, that, as we are convicted of our guilt, so out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of *Gods* fiercest wrath, and of all the curses of the Law, and heaviest Judgments inflicted upon the most rebellious sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spiritual and temporal Judgments in this life, and after cast us into utter Darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw near to the Throne of Grace, encouraging ourselves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that only one Oblation, the Satisfaction and

„ Intercession of the Lord Jesus Christ, at the right ha
„ of his Father, and our Father; and in confidence of t
„ exceeding great and precious Promises of mercy and gr
„ ce in the New Covenant, through the same Mediator th
„ reof, to deprecate the heavy wrath and curse of *G*
„ which we are not able to avoid or bear; and humbly a
„ earnestly to supplicate for mercy, in the free and f
„ remission of all our sins, and that only for the bit
„ sufferings and precious merits of that our only Savio
„ Jesus Christ.

„ That the Lord would vouchsafe to shed abroad his
„ ve in our hearts by the Holy Ghost, seal unto us by
„ same Spirit of Adoption, the full Assurance of our P
„ don and Reconciliation, comfort all that mourn in Si
„ speak Peace to the wounded and troubled Spirit; and b
„ up the broken hearted: And as for secure and presu
„ ptuous sinners, that he would open their eyes, convi
„ their Consciences, and turn them from darkness u
„ light, and from the Power of Satan unto God, that t
„ may also receive forgiveness of sin, and an inherita
„ among them that are sanctified by Faith in Christ Jes

„ With Remission of sins through the bloud of Christ,
„ pray for sanctification by his Spirit: the Mortificatio
„ sin dwelling in, and many times tyrannizing over us,
„ quickning of our dead Spirits with the life of Go
„ Christ, grace to fit and enable us for all duties of
„ versation, and callings towards God and men, stre
„ against temptations, the sanctified use of blessing
„ crosses, and perseverance in Faith and obedience u
„ the end.

„ To pray for the propagation of the Gospel and King
„ of Christ to all nations, for the conversion of the J
„ the fulness of the Gentiles, the fall of Antichrist,
„ the hastening of the second coming of our Lord, for
„ deliverance of the distressed Churches abroad, from
„ tyranny of the Antichristian Faction, and from the
„ Oppressions and Blasphemies of the *Turk*; For the
„ sing of G all the Reformed Churches; espe
„ upon the Churches and Kingdoms of *England*, *Sco*
„ and *Ireland*; now more strictly and religiously unite
„ the solemn National League and Covenant, and for
„ Plantations in the remote parts of the world, more

„ ticula

ularly, for that Church and Kingdom whereof we are embers, that therein God would eſtabliſh Peace and ruth; the purity of all his Ordinances, and the power Godlineſs; prevent and remove Hereſie, Schiſm, ophaneneſs, Superſtition, Security, and unfruitfulſs under the means of Grace, heal all our Rents and iviſions, and preſerve us from breach of our ſolemn venant.

To pray for all in authority, eſpecially for the Kings ajeſty, that God would make him rich in bleſſings both his Perſon and Government; eſtabliſh his Throne in eligion and Righteouſneſs, ſave him from evil Counſel, d make him a bleſſed and glorious Inſtrument for the ſervation and propagation of the Goſpel; for the enragement and protection of them that do well, the terr of all that do evil, and the great good of the whole urch, and of all his Kingdoms; For the converſion of e Queen, the religious education of the Prince, and reſt of the Royal Seed; For the comforting of the afted Queen of *Bohemia*, Siſter to our Soveraign, and the reſtitution and eſtabliſhment of the Illuſtrious ince *Charles*, Elector Palatine of the Rhine, to all his ominions and Dignities; For a bleſſing upon the High urt of Parliament (when ſitting in any of theſe Kingms reſpectively) the Nobility, the ſubordinate Judand Magiſtrates, the Gentry and all the Commonal-; For all Paſtors and Teachers, that *God* would fill m with his Spirit, make them exemplarly holy, ſo-, juſt, peaceable and gracious in their lives; ſound, hful and powerful in their Miniſtry; and follow all ir labours with abundance of ſucceſs and bleſſing; and e unto all his People Paſtors according to his own rt; For the Univerſities, and all Schools, and Reious Seminaries of Church and Commonwealth, that y may flouriſh more and more in Learning and Piety; the particular City or Congregation, that *God* would r out a bleſſing upon the Miniſtry of the Word, Sacraſts and Diſcipline, upon the Civil Government, and the ſeveral Families and Perſons therein; For mercy the afflicted under any inward or outward Diſtreſs, for ſonable weather and fruitful ſeaſons, as the time may uire; For averting the Judgments that we either feel

,, or

» or fear, or are liable unto, as Famine, Peſtilence,
» Sword, and ſuch like.

» And, with confidence of his mercy to his whole Chu
» and the acceptance of our perſons through the merits
» mediation of our great High Prieſt the Lord Jeſus,
» profeſs that it is the deſire of our Souls to have fel
» ſhip with *God* in the reverent and conſcionable uſe of
» holy Ordinances; and to that purpoſe to pray earn
» for his grace and effectual aſſiſtance to the ſanctificati
» his holy Sabbath, the Lords Day, in all the Duties
» reof, publique and private, both to our ſelves, a
» all other Congregations of his People, according to
» Riches and Excellency of the Goſpel this Day celebr
» and enjoyed.

» And, becauſe we have been unprofitable hearers i
» mes paſt, and now cannot of our ſelves receive
» ſhould the deep things of *God*, the *Myſteries* of
» Chriſt, which require a ſpiritual diſcerning, to
» that the Lord, who teacheth to profit, would graci
» pleaſe to pour out the Spirit of Grace, together with
» outward means thereof, cauſing us to attain ſuch a
» ſure of ȳ excellency of the knowledge of Chriſt Jeſu
» Lord, and in him of the things which belong to our
» ce, that we may account all things but as droſs in
» pariſon of him: And that we, taſting the firſt fru
» the glory that is to be revealed, may long for a mo
» and perfect Communion with him, that where he
» may be alſo, and enjoy the fulneſs of thoſe joy
» pleaſures which are at his right hand for ever

» *More particularly*, that *God* would in ſpecial m
» furniſh his Servant [now called to diſpenſe the Br
» Life unto his houſhold] with wiſdom, fidelity,
» and utterance, that he may divide the Word of
» right, to every one his portion, in evidence an
» monſtration of the Spirit and Power; and that the
» would circumciſe the ears and hearts of the Hear
» hear, love, and receive with meekneſs the in
» Word, which is able to ſave their ſouls, make
» good ground to receive in the good ſeed of the Word
» ſtrengthen them againſt the temptations of Satan,
» cares of the World, the hardneſs of their own h
» and whatſoever elſe may hinder their profitable

hearing, that ſo Chriſt may be ſo formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Chriſt, and their hearts eſtabliſhed in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary Publique Prayers; yet ſo, as the *Miniſter* may defer (as prudence he ſhall think meet) ſome part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgivings, hereafter appointed in his Prayer before Sermon.

Of the Preaching of the Word.

The Preaching of the word being the power of God unto ſalvation, and one of the greateſt and moſt excellent Works belonging to the *Miniſtry* of the Goſpel, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelf, and thoſe that hear him.

It is preſuppoſed [according to the Rules for Ordination] that the *Miniſter* of Chriſt is in ſome good meaſure fitted for ſo weighty a ſervice, by his skill in the Original Languages, and in ſuch Arts and Sciences as are handmaids to Divinity, by his knowledge in the whole body of Theology, but moſt of all in the holy Scriptures, having his mind and heart exerciſed in them above the common ſort of Believers, and by the illumination of Gods Spirit, and the gifts of edification, which [together with reading and ſtudying of the Word] he ought ſtill to ſeek by Prayer, with an humble heart, reſolving to admit and receive any light not yet attained, when ever God ſhall make it known unto him. All which he is to make uſe of, and approve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of Scripture, holding forth ſome principle or head of Doctrine; or ſuitable to ſome ſpecial occaſion emergent; or may go on in ſome Chapter, Pſalm, or Book of the Scripture, as he ſhall ſee fit.

That the introduction to his Text be brief and perſpicuous, taken from the Text it ſelf, or context, or ſome parallel place, or general ſentence of Scripture.

If the Text be long (as in Histories and Parables sometimes must be) let him give a brief sum of it; if a Paraphrase thereof, if need be; in both, looking gently to the scope of the Text, and pointing at the heads and grounds of Doctrine, which he is to raise from.

In Analysing and dividing his Text, he is to regard more the order of matter, than of words; and neither to loden the memory of the Hearers in the beginning with many members of Division, nor to trouble their minds with obscure terms of Art.

In raising Doctrines from the Text, his care ought to be First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, whereof the Hearers may discern how God teacheth it from the Text. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be pertinent, then many, and (if need be) somewhat insisted upon, and applyed to the purpose in hand.

The Arguments or Reasons are to be solid and as much as may be convincing. The Illustrations of what kind soever ought to be full of light, and such as may convey the truth into the hearers heart with spiritual delight.

If any Doubt, obvious from Scripture, Reason or the prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the Reasons, and discovering and taking away the grounds of prejudice and mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or idle cavils, which as they are endless, so the propounding and answering of them doth more hinder than promote edification.

He is not to rest in general Doctrine, although never so much cleared & confirmed, but to bring it home to Use, Use, by application to His Hearers: Which albeit it be a work of great difficulty to himself, requiring much prudence, zeal and meditation, and to the natural & corrupt man will be very unpleasant; yet he is to endeavour

erform it in such a manner, that his Auditors may feel Word of God to be quick and powerful, and a discerner he thoughts and intents of the heart; and if that any believer or ignorant person be present, he may have the ets of his heart made manifest, and give glory to God.

In the Vse of Instruction or Information in the knowe of some truth, which is a consequence from his trines he may (when convenient) confirm it by a few Arguments from the text in hand, and other places of ipture, or from the nature of that common place of Diity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily; But if the people be in danger in error, he is to confute it soundly; and endeavour to isfie their judgments and consciences against all objeons.

In exhorting to Duties, he is, as he seeth cause, to h also the means that help to the performance of them.

In Dehortation, Reprehension, and publique Admonin (which require special wisdom) let him, as there ll be cause, not only discover the nature and greatness the Sin; with the misery attending it, but also shew danger his hearers are in, to be overtaken and surpri- by it, together with the remedies and best way to id it.

In applying comfort, whether general against all tentas, or particular against some special troubles and ter-, he is carefully to answer such objections, as a troud heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of tryal, ch is very profitable, especially when performed by a- & experienced Ministers, with circumspection and pruce, and the Signes clearly grounded on the holy Scripe, whereby the Hearers may be able to examin themsel-, whether they have attained those graces, and perfor- those duties to which he exhorteth; or be guilty of the eprehended, and in danger of the judgments threatned; re such to whom the Consolations propounded do beg that accordingly they may be quickened & excited to y, humbled for their Wants and Sins, affected with Danger, and strengthened with Comfort, as their

condition upon examination shall require.

And as he needeth not alwayes to prosecute every Doc ne which lies in his text, so is he wisely to make choyce such uses, as by his residence and conversing with his fl he findeth most needful and seasonable: and, amongst t se, such as may most draw their Souls to Christ the fo tain of light, holiness and comfort.

This Method is not prescribed as necessary for every s or upon every text; but only recommended, as be found by experience to be very much blessed of God, very helpful for the Peoples understandings and memor

But the servant of Christ, whatever his *Method* be, to perform his whole Ministry.

1. Painfully, not doing the work of the Lord negli ly.

2. Plainly, that the meanest may understand, deli ing the truth, not in the enticing words of mans wisdo but in demonstration of the Spirit and Power, lest the C of Christ should be made of none effect; Abstaining from an unprofitable use of unknown tongues, strange p ses, and cadences of sounds and words, sparingly ci sentences of Ecclesiastical, or other humane Writers anci or modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the c version, edification and salvation of the people, not at own gain or glory; keeping nothing back which may p mote those holy ends, giving to every one his own porti and bearing indifferent respect unto all, without neglect the meanest, or sparing the greatest in their sins.

4. Wisely framing all his Doctrines, Exhortations, especially his Reproofs, in such a manner as may be m likely to prevail, shewing all due respect to each mans p son and Place, and not mixing his own passion or bitter

5. Gravely, as becometh the Word of God, shunning such gesture, voice and expressions, as may occasion corruptions of men to despise him and his Ministry.

6. With loving affection, that the People may see all ming from his godly zeal, and hearty desire to do th good. And

7. As taught of God, and perswaded in his own hea that all that he teacheth is the truth of Christ; and walk before his flock as an example to them in it; earnestly, b

vate and publick, recommending his labours to the ling of God, and watchfully looking to himself and the whereof the Lord hath made him overseer, So shall doctrine of truth be preserved uncorrupt, many souls verted and built up, and himself receive manifold com- of his labours even in this life, and afterward the own of glory laid up for him in the world to come.

Where there are more *Ministers* in a Congregation than , and they of different gifts, each may more specially ly himself to Doctrine or Exhortation, according to the wherein he most excelleth, and as they shall agree be- em themselves.

Of Publick Prayer after the Sermon.

The Sermon being ended, the *Minister* is.

„ To give thanks for the great love of God, in send- ding of his Son Jesus Christ unto us; For the Communi- cation of his holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly blessings re- vealed therein, as namely, Election, Vocation, Adop- tion, Justification, Sanctification and Hope of Glory; For the admirable goodness of God in freeing the Land from Antichristian Darkness and Tyranny, and for all o- ther National Deliverances; For the Reformation of Re- ligion; For the Covenant, and for many temporal bles- sings.

„ To pray for the Continuance of the Gospel, and all or- dinances thereof, in their purity, power, and liberty.

„ To turn the chief and most useful heads of the Sermon into some few Petitions; and to pray that it may abide in the heart, and bring forth fruit.

„ To pray for Preparation for Death and Judgment; and watching for the coming of our Lord Jesus Christ. To intreat of God the forgiveness of the iniquity of our holy things, and the acceptation of our spiritual Sacrifice, through the merit and mediation of our great High-Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples not only a Pattern of Prayer, but it self a most compre-

henſive Prayer; we recommend it alſo to be uſed in t
Prayers of the Church.

And whereas at the Adminiſtration of the Sacrament
the holding publick Faſts and Days of Thanksgiving, o
other ſpecial occaſions, which may afford matter of ſpec
Petitions and Thanksgivings: It is requiſite to expreſs
mewhat in our publique Prayers (as at this time it is
duty to pray for a bleſſing upon the Aſſembly of Divine
the Armies by Sea and Land, for the defence of the Kin
Parliament and Kingdom.) Every *Miniſter* herein is to
ply himſelf in his Prayer before or after his Sermon to t
ſe occaſions; but for the manner, he is left to his liber
as God ſhall direct and enable him, in piety and wiſdom
diſcharge his duty.

The Prayer ended, let a Pſalm be ſung if with conve
enay it may be done. After which (unleſs ſome other O
dinance of Chriſt that concerneth the Congregation at th
time be to follow) let the *Miniſter* diſmiſs the Congre
tion with a ſolemn bleſſing.



TH

THE
Administration of the Sacraments.

And first of Baptism.

BAptism, as it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a *Minister* of Christ, called to be the steward of the mysteries of God.

Nor is it to be administred in private places, or privately, but in the place of publique Worship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the *Minister* the day before, is to be presented by the Father, or (in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptism, the *Minister* is to use some words of instruction, touching the Institution, Nature, Use & Ends of this Sacrament: Shewing.

That it is instituted by our Lord Jesus Christ; That it is a Seal of the Covenant of Grace, of our ingrafting into Christ, and of our union with him, of Remission of sins, Regeneration, Adoption, and Life eternal: That the Water in Baptism representeth and signifieth, both the Blood of Christ, which taketh away all guilt of sin, original and actual, and the sanctifying vertue of the Spirit of Christ against the dominion of sin, and the Corruption of our sinful nature: That Baptizing, or Sprinkling and washing with water, signifieth the cleansing from sin by the Blood, and for the *Merit* of Christ, together with the *Mortification* of sin, and rising from sin to newness of life, by vertue of the Death and Resurrection of Christ. That the Promise is made to Believers;

„ and their seed, and that the seed and posterity of the
„ faithful, born within the Church, have by their birth,
„ interest in the Covenant, and right to the Seal of it, and
„ to the outward Priviledges of the Church under the Go-
„ spel, no less then the children of *Abraham* in the time
„ of the Old Testament; the Covenant of Grace for substan-
„ ce being the same; and the grace of God, & the Consi-
„ lation of Believers more plentiful than before: That the
„ Son of God admitted little children into his presence, em-
„ bracing and blessing them, saying, For of such is the
„ Kingdom of God; That children by Baptism are solemn-
„ ly received into the bosom of the visible Church, distin-
„ guished from the world, and them that are without, and
„ united with Believers. and that all who are baptised in
„ the Name of Christ, do renounce, and by their Baptism
„ are bound to fight against the Devil, the World, and the
„ Flesh. That they are Christians, and federally holy be-
„ fore Baptism, and therefore are they baptized. That the
„ inward grace and vertue of Baptism is not tyed to that ve-
„ ry moment of time wherein it is administred, and that
„ the fruit & power thereof reacheth to the whole course
„ of our life, and that outward Baptism is not so necessary
„ that through the want thereof the Infant is in danger of
„ Damnation, or the Parents guilty, if they do not con-
„ temn or neglect the Ordinance of Christ, when & where
„ it may be had.

In these or the like instructions, the Minister is to use his own liberty, & godly Wisdom, as the ignorance or error in the Doctrine of Baptism; and the Edification of the People shall require.

He is also to admonish all that are present.

„ To look back to their Baptism, to repent of their sins
„ against their Covenant with *God*, to stir up their Faith
„ to improve and make the right use of their Baptism, and
„ of the Covenant sealed thereby betwixt *God* and their
„ Souls.

He is to exhort the parent,

„ To consider the great mercy of *God* to him and his
„ Child, to bring up the child in the Knowledge of the
„ grounds of the Christian Religion; and in the nurture &
„ admonition of the Lord, and to let him know the dang
„ of Gods wrath to himself, and child, if he be negligent

req

requiring his Solemn Promise for the Performance of his Duty.

This being done, Prayer is also to be joyned with the ord of Institution, for sanctifying the water to this spiri- use, and the Minister is to pray to this or the like ef-

„ That the Lord, who hath not left us as strangers with out the Covenant of Promise, but called us to the Pri- viledges of his Ordinances, would graciously vouchsafe to sanctifie and bless his own Ordinance of Baptism at this time: That he would joyn the inward Baptism of his Spi- rit with the outward Baptism of Water; make this Ba- ptism to the Infant a Seal of Adoption, Remission of Sins, Regeneration and eternal life, and of all other Promises of the Covenant of Grace; that the child may be planted into the likeness of the Death and Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve God in newness of life all his dayes.

Then the Minister is to demand the Name of the Child, ich being told him, he is to say, [calling the Child by Name.]

„ I baptise hee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to baptize the Child h water; which for the manner of doing it is not only wful, but sufficient and most expedient to be, by pouring sprinkling of the water on the face of the child, without ding any other Ceremony.

This done, he is to give thanks and pray, to this or the e purpose;

„ Acknowledging with all Thankfulness that the Lord is true and faithful in keeping Covenant and mercy: That he is good and gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our children this singular token and badg of his love in Christ. That in his truth and special Providence, he dayly bringeth some into the bosom of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.

„ And praying, that the Lord would still continue and dayly confirm more and more this unspeakable favour;

„ That he would receive the Infant now baptized, and so-
„ lemnly entred into the houshold of Faith, unto his fa-
„ therly tuition and defence, and remember him with the
„ favour that he sheweth to his people; That if he shall
„ be taken out of his life in this infancy, the Lord, who is
„ rich in mercy, would be pleased to receive him up into
„ glory; and if he live and attain the years of discretion,
„ that the Lord would so teach him by his Word and Spirit,
„ and make his Baptism effectual to him, and so uphold him
„ by his divine power and grace, that by Faith he may pre-
„ vail against the Devil, the World and the Flesh, till in
„ the end he obtain a full and final victory; and so be kept
„ by the power of God through Faith unto Salvation
„ through Jesus Christ our Lord.

Of the Celebration of the Communion or Sacrament of the Lords Supper.

THE Communion, or Supper of the Lord, is frequently to be Celebrated: But how often, may be considered and determined by the Ministers and other Church Governours of each Congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for Administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation;

„ Ex-

„ Expreſſing the inestimable benefit we have by this Sacrament, together with the ends and uſe thereof, ſetting forth the great neceſſity of having our comforts & ſtrength renewed thereby, in this our pilgrimage and warfare. How neceſſary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirſting Souls after Chriſt and his benefits; How great the danger to eat and drink unworthily.

„ Next, he is in the Name of Chriſt on the one part, to warn all ſuch as are Ignorant, Scandalous, Prophane, or that live in any ſin or offence againſt their knowledge or conſcience, that they preſume not to come to that holy Table, ſhewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himſelf; and on the other part, he is in ſpecial manner to invite and encourage all that labour under the ſenſe of the burden of their ſins, and fear of wrath, and deſire to reach out unto a grater progreſs in grace, than yet they can attain unto, to come to the Lords Table; aſſuring them in the ſame Name, of eaſe, refreſhing and ſtrength to their weak and wearied Souls.

After this Exhortation, Warning and Invitation, the ble being before decently covered, and ſo conveniently ced, that the Communicants may orderly ſit about it, or it. The Miniſter is to begin the action with ſanctifying bleſſing the Elements of Bread and Wine ſet before him e Bread in comely and convenient veſſels, ſo prepared, t being broken by him and given, it may be diſtributed ongſt the Communicants; the Wine alſo in large Cups;) ving firſt in a few words ſhewed, That thoſe Elements erwiſe common, are now ſet apart and ſanctified to this y uſe, by the Word of Inſtitution and Prayer.

Let the words of Inſtitution be read out of the Evangeſts, or out of the firſt Epiſtle of the Apoſtle Paul to the rinthians, Chap 11. v. 23. „ I have Received of the Lord, &c. to verſ. 27. which the Miniſter may when he eth requiſite, explain and apply.

Let the Prayer, Thankſgiving or Bleſſing of the Bread d Wine be to this effect.

WIth humble and hearty acknowledgement of the greatneſs of our miſery; from which neither man nor Angel was able to deliver us: and of our great un-

„ worthineſs

„ worthiness of the least of all Gods mercies, to give than
„ to God for all his benefits, and especially for that gre
„ benefit of our Redemption, the love of God the Father
„ the suffering and merits of the Lord Jesus Christ the So
„ of God, by which we are delivered; and for all mean
„ of Grace, the Word and Sacraments, and for this S
„ crament in particular, by which Christ and all his ben
„ fits are applyed and sealed up unto us, which notwith
„ standing the denyal of them unto others, are in gre
„ mercy continued unto us, after so much and long abu
„ of them all.

„ To profess that there is no other Name under Heav
„ by which we can be saved, but the Name of Jesus Chri
„ by whom alone we receive liberty and life, have acce
„ to the Throne of Grace, are admitted to eat and drink
„ his own Table, and are sealed up by his Spirit to
„ assurance of happiness and everlasting life.

„ Earnestly to pray to God the Father of all mercies, t
„ God of all Consolation, to vouchsafe his gracious pr
„ sence, and the effectual working of his Spirit in us, a
„ so to sanctifie these Elements both of Bread and Win
„ and to bless his own Ordinance, that we may receive
„ Faith the Body and Bloud of Jesus Christ crucified for
„ and so to feed upon him, that he may be one with
„ and we with him, that he may live in us, and we
„ him, and to him, who hath loved us, and given hi
„ self for us.

All which he is to endeavour to perform with suita affections, answerable to such an holy action, and to stir the like in the People.

The Elements being now sanctified by the Word and Pr er, the Minister being at the Table, is to take the Bread his hand, and say in these expressions, [or other the li used by Christ or his Apostle upon this occasion;]

„ According to the holy Institution, command, and e
„ ample of our Blessed Saviour Jesus Christ, I take t
„ Bread, and having given thanks, I break it and giv
„ unto you, (There the Minister, who is also himself communicate, is to break the Bread, and give it to Commun cants:) „ Take ye, eat ye, this is the Body
„ Christ which is broken for you; do this in remembra
„ of him.

In like manner the Minister is to take the Cup, and say in ese expressions, [or other the like, used by Christ or the Apostle upon the same occasion;]

„ According to the Institution, command and example of our Lord Jesus Christ, I take this Cup: and give it unto you, (Here he giveth it unto the Communicants:) This Cup is the New Testament in the bloud of Christ, which is shed for the remission of the sins of many: Drink ye all of it.

After all have communicated, the Minister may in a few ords put them in mind.

„ Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God.

„ For his rich mercy, and invaluable goodness, vouchsafed to them in that Sacrament, and to intreat for pardon for the defects of the whole Service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered, that no t of the publique Worship be hindred.

Of the Sanctification of the Lords Day.

The Lords Day ought to be so remembred before hand, as that all worldly business of our ordinary callings may so ordered, and so timely and seasonably laid aside, as y may not be impediments to the due sanctifying of the when it comes.

The whole Day is to be celebrated as holy to the Lord, h in publique and private, as being the Christian Sabh. To which end it is requisite, that there be a holy tion or resting all the Day from all unnecessary labours, d an abstaining not only from all sports and pastimes, but from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neir Servants be unnecessarily detained from the publique ship of God, nor any other Persons hindred from the ifying that day. That

That there be private Preparation of every person or family, by Prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such holy exercises, as may further dispose them to a more comfortable Communion with GOD in His publique Ordinances.

That all the people meet so timely for publique Worship that the whole Congregation may be present at the beginning, and with one heart solemnly joyn together in all parts of the publique Worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publique, be spent in Reading, Meditation, Reperition of Sermons, (especially by calling their families to an account of what they have heard) and Catechising of them, holy Conferences, Prayer for a blessing upon the publique Ordinances, singing of Psalms, visiting the sick, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

Of the Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publique interest in every Common wealth; yet because such as marry are to marry in the Lord, and have special need of Instruction, Direction and Exhortation from the Word of God at their entring into such a new condition; and of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only, and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the word of GOD. And the parties are to be of years of discretion, fit to make their own choyce, or upon good ground to give their mutual consent.

Before the solemnizing of marriage between any persons their purpose of marriage shall be published by the Minis-

ter

e ſeveral Sabbath dayes in the Congregation, at the
e or places of their moſt uſual and conſtant abode reſpe-
ely. And of this publication, the *Miniſter*, who is to
them in marriage, ſhall have ſufficient Teſtimony,
ore he proceed to ſolemnize the marriage.

efore that publication of ſuch their purpoſe, (if the
ies be under age) the conſent of the parents, or others
r whoſe power they are, [in caſe the parents be dead]
be made known to the Church Officers of that Congre-
on to be Recorded.

he like is to be obſerved in the proceedings of all others,
ough of age, whoſe parents are living, for their firſt
riage. And in after marriages of either of thoſe par-
, they ſhall be exhorted not to contract marriage, with-
firſt acquainting their parents with it, (if with conve-
y it may be done) endeavouring to obtain their con-
.

arents ought not to force their children to marry with-
their free conſent, nor deny their own conſent without
cauſe.

fter the purpoſe or contract of marriage hath been thus
liſhed, the marriage is not to be long deferred. The-
the *Miniſter*, having had convenient warning, and
ing being objected to hinder it, is publiquely to ſolem-
it in the place appointed by Authority for publick wor-
, before a competent number of credible witneſſes, at
convenient hour of the day, at any time of the year,
pt on a day of publique Humiliation: and we adviſe
it be not on the Lords Day.

nd becauſe all Relations are ſanctified by the Word and
er, the *Miniſter* is to pray for a bleſſing upon them to
effect.

Acknowledging our ſins, whereby we have made our
lves leſs than the leaſt of all the mercies of God, and
ovoked him to imbitter all our comforts; earneſtly in
e Name of Chriſt to intreat the Lord [whoſe preſence
d favour is the happineſs of every condition, and ſwee-
ns every Relation] to be their portion, to own and
ept them in Chriſt, who are now to be joyned in the
ourable Eſtate of *Marriage*, the Covenant of their
d. And that as he hath brought them together by
Providence, he would ſanctifie them by his Spiri

„ giving them a new frame of heart, fit for their new e
„ te; enriching them with all Graces, whereby they m
„ perform the duties, enjoy the comforts, undergo the
„ res, and resist the temptations which accompany t
„ condition as becometh Christians.

The Prayer being ended, it is convenient that the *Mi*nister do briefly declare unto them out of the Scripture.

„ The Institution, Use and Ends of *Marriage*, w
„ the Conjugal Duties, which in all faithfulness they
„ to perform each to other, exhorting them to study
„ holy Word of *God*, that they may learn to live by Fa
„ and to be content in the midst of all Marriage cares
„ troubles, sanctifying *Gods* Name in a thankful, so
„ and holy use of all Conjugal comforts, praying m
„ with and for one another, watching over, and provo
„ each other to love and good works, and to live toge
„ as the heirs of the Grace of life.

After solemn charging of the persons to be married be that great God, who searcheth all hearts, and to w they must give a strict account at the last Day, that if ei of them know any cause by precontract or otherwise, w they may not lawfully proceed to marriage, that they discover it; The Minister [if no impediment be ackn le'ged] shall cause first the man to take the woma the right hand, saying these words:

„ I N do take thee N. to be my married Wife, and
„ in the presence of God and before this Congregati
„ Promise and Covenant to be a loving and Faithful H
„ hand unto thee, until God shall separate us by Dea

Then the Woman shall take the Man by his right ha and say these words;

„ I N. do take thee N. to be my married Husband,
„ I do in the presence of God, and before this Co
„ gation, promise and covenant to be a loving, fai
„ and obedient Wife unto thee, until God shall separa
„ by Death.

Then without any further Ceremony the Minister in the face of the Congregation pronounce them to be H band and Wife, according to Gods Ordinance, and so clude the action with Prayer to this effect.

„ That the Lord would be pleased to accompany Hi
„ Ordinance with his blessing, beseeching him to e

the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy in & through Christ Jesus.

A Register is to be carefully kept, wherein the Names the parties so married, with the time of their marriage, forthwith to be fairly Recorded in a Book provided for t purpose, for the perusal of all whom it may con-rn.

Concerning Visitation of the Sick.

'Tis the duty of the Minister not only to teach the People committed to his charge in publique, but privately, and icularly to admonish, exhort, reprove and comfort m, upon all seasonable occasions, so far as his time, ngth and personal safety will permit.

He is to admonish them, in time of health to prepare death; and for that purpose they are often to confer with r Minister about the estate of their souls; and in ti- of sickness to desire his advice and help, timely and sonably before their strength and understanding fail n.

Times of sickness and affliction, are special opportunities into his hand by God, to minister a word in season to ry souls: because then the Consciences of men are, or ld be more awakened to bethink themselves of their itual estates for Eternity; and Satan also takes advan-ten, to load them more with sore and heavy tempta-n. Therefore the Minister being sent for and repai- to the sick, is to apply himself with all tenderness and e, to administer some spiritual good to his soul, to this d.

He may, from the consideration of the present sickness, ct him out of Scripture, that diseases come not by nce, or by distempers of body only, but by the wise and rly guidance of the good hand of God to every particu- erson sm tten by them. And that whether it be laid him out of displeasure for sin, for his correction and dment, or for tryal and exercise of his graces, or for special and excellent ends, all his sufferings shall

turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth cause, instruct him in the nature, use, excellency and necessity of those graces, as also touching the Covenant of Grace, and Christ the Son of God the Mediator of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation that is upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution which the Soul contracts by them, and of the curse of the Law, wrath of God due to them; that he may be truely affected with, and humbled for them; and withal to make known the danger of deferring Repentance and of salvation at that time offered, to awaken his Conscience, and rouze him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he hath endeavoured to walk in the wayes of holiness and to serve God in uprightness, although not without many failings and infirmities, or if his Spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour, then it will be fit to raise him up, by setting before him the freeness and fulness of Gods grace, the sufficiency of righteousness in Christ, the gracious offers of the Gospel, that all who repent and believe with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation in him.

It may be also useful to shew him, that death hath now no spiritual evil to be feared by those that are in Christ, because sin, the sting of death, is taken away by Christ

ho hath delivered all that are his from the bondage of the
r of death triumphed over the grave, given us victory,
Himself entred into glory, to prepare a place for his
ople: So that neither life nor death shall be able to sepa-
e them from Gods love in Christ, in whom such are sure,
ough now they must be laid in the dust, to obtain a joy-
l and glorious Resurrection to eternal life.

Advice also may be given, as to beware of an ill ground-
persuasion on mercy, or on the goodness of his condition
Heaven, so to disclaim all merit in himself, and to cast
mself wholly upon God for mercy in the sole Merits and
diation of Jesus Christ, who hath engaged himself never
cast them off, who in truth and sincerity come unto him
re also must be taken, that the sick Person be not cast down
o despair by such a severe Representation of the wrath of
od due to him for his sins, as is not mollified by a season-
le propounding of Christ and his Merit, for a door of ho-
to every penitent Believer.

When the sick person is best composed, may be least dist-
bed, and other necessary offices about him least hindred,
e Minister, if desired, shall pray with him and for him
this effect.

Confessing and bewailing of sin Original and Actual, the
miserable condition of all by nature, as being children
of wrath, and under the curse, acknowledging that all
Diseases, Sicknesses, Death and Hell it self, are the
proper issues and effects thereof: Imploring Gods mercy
for the sick person through the bloud of Christ, beseech-
ing that God would open his eyes, discover unto him his
sins, cause him to see himself lost in himself, make
known to him the cause why God smiteth him, reveal
Jesus Christ to his Soul for Righteousness and life, give
unto him his holy Spirit to create and strengthen faith to
lay hold upon Christ, to work in him comfortable eviden-
ces of his love, to arm him against temptations, to take
of his heart from the world, to sanctifie his present Visi-
tation, to furnish him with patience and strength to
bear it, and to give him perseverance in faith to the
nd.

That if God shall please to add to his dayes, he would
ouchsafe to bless and sanctifie all means of his Recovery
remove the disease, renew his strength, and enable

" him to walk worthy of God, by a faithfull remembra-
" ce, and diligent observing of such vowes and promises
" holiness and obedience, as men are apt to make in time
" of sickness, that he may glorifie God in the remainin
" part of his life.

" And if God have determined to finish his dayes by th
" present Visitation, he may find such evidence of the pa
" don of his sins, of his interest in Christ, and eternal li
" by Christ, as may cause his inward man to be renew
" while his outward man decayeth; that he may beho
" death without fear, cast himself wholy upon Christ wit
" out doubting, desire to be dissolved and to be with Chri
" and so to receive the end of his Faith, the Salvation
" his Soul, through the only merits and intercession of t
" Lord Jesus Christ; our alone Saviour and all-sufficie
" Redeemer.

The *Minister* shall admonish him also [as there sha
because] to set his house in order, thereby to prevent
conveniences, to take care for the payment of his debt
and to make restitution or satisfaction where he hath do
any wrong, to be reconciled to those with whom he ha
been at variance, and fully to forgive all men their are
passes against him, as he expects forgiveness at the hand
God.

Lastly, The *Minister* may improve the present occasi
to exhort those about the sick Person, to consider their
mortality, to return to the Lord and make Peace with hi
in health to prepare for sickness, death and judgment, a
all the dayes of their appointed time, so to wait until the
change come; that when Christ who is our life shall appe
they may appear with him in glory.

Concerning Burial of the Dead.

WHen any person departeth this life, let the dead bo
upon the day of Burial be decently attended from t
house to the place appointed for publique Burial, and t
re immediately interred without any Ceremony.

And because the custom of kneeling down and praying
or towards the Dead Corps and other such usages in the
ce where it lies, before it be carried to Burial, are sup
stitious; and for that praying, reading and singing, b

going to and at the grave, have been grosly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be layd aside.

Howbeit, we judge it very convenient, that the Christian Friends which accompany the dead Body to the place appointed for publick Burial: do apply themselves to meditations and conference, suitable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any Civil respects or reverences at the Burial, suitable to the rank and condition of the party deceased whiles he was living.

Concerning Publique solemn Fasting.

WHen some great and notable, Judgments are either inflicted upon a people, or apparently imminent, or for some extraordinary provocations notoriously deserved; also, when some special blessing is to be sought and obtained, publique solemn Fasting [which is to continue the whole day] is a duty that God expecteth from the Nation or People.

A Religious Fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support Nature when ready to faint,) but also from all wordly labour, discourse and thoughts, and from all bodily delights (although at other times lawful) rich apparel, ornaments, and such like, during the Fast; and much more from what ever is, in the nature or use, scandalous or offensive; as, garish attire, lascivious habits and gestures, and other vanities of that sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of Persons, as there shall be occasion.

Before the publique Meeting, each family and person are privately to use all Religious care to prepare their hearts to such a solemn work, and to be early at the Congregation.

So large a portion of the day, as conveniently may be, i
to be spent in publique reading and preaching of the Word
with singing of Psalms fit to quicken affections suitable t
such a Duty; but especially in prayer to this or the like ef
fect;

„ Giving Glory to the great Majesty of God, the Creator
„ Preserver and supreme Ruler of all the World, the bette
„ to affect us thereby with a holy reverence & awe of him
„ acknowledging his manifold, great and tender mercies
„ especially to the *Church* and Nation, the more effectual
„ ly to soften and abase our hearts before him; Humbl
„ confessing of sins of all sorts, with their several aggrava
„ tions; Justifying Gods righteous Judgments, as being l
„ less than our sins do deserve, yet humbly and earnestl
„ imploring his mercy and grace for ourselves, the Churc
„ and *Nation*, for our King and all in Authority, and fo
„ all others for whom we are bound to pray (according a
„ the present exigent requireth) with more special im po
„ tunity and enlargement than at other times, applying b
„ faith the promises and goodness of God, for Pardon, Hel
„ and Deliverance from the evils felt, feared, or deser
„ ed, and for obtaining the blessings which we need a
„ expect; together with a giving up of ourselves wholy
„ for ever unto the Lord:

In all these, the Ministers, who are the mouths of th
People unto God, ought so to speak from their hearts upo
serious & through premeditation of them, that both then
selves and their people may be much affected, and even m
red thereby; especially with sorrow for their sins, that
may be indeed a day of deep Humiliation and afflicting
the Soul.

Special choise is to be made of such Scriptures to be re
& of such Texts for preaching, as may best work the hear
of the hearers to the special business of the day, and mo
dispose them to Humiliation and Repentance; insisting mo
on those particulars, which each *Ministers* observation
experience tells him are most conducing to the Edificati
& Reformation of that Congregation to which he preache

Before the close of the publique Duties, the *Min*ister
in his own & the peoples name to engage his & their hea
to be the Lords, with professed purpose and resolution
reform whatever is amiss among them, and more partic
lar

ly such sins as they have been more remarkably guilty of
d to draw nearer unto God, and to walk more closely and
thfully with him in new obedience than ever before.

He is also to admonish the people with all importunity,
t the work of that day doth not end with the publick du-
of it, but that they are so to improve the remainder of
day, and of their whole life, in re-inforcing upon them-
ves & their Families in private, all those godly affections
d resolutions which they professed in publique, as that
y may be settled in their hearts for ever, and themselves
y more sensibly find that God hath smelt a sweet savour
Christ from their performances, and is pacified towards
m, by answers of Grace, in pardoning of sin, in remo-
g of judgments, in averting or preventing of plagues,
d in conferring of blessings, suitable to the conditions and
yers of his People, by Jesus Christ.

ide solemn and general Fasts enjoyned by authority, we
e that at other times Congregations may keep dayes of
ting, as divine Providence shall administer unto them
cial occasions; And also that Families may do the same,
it be not on dayes wherein the Congregation to which
y do belong is to meet for Fasting, or other publique du-
of Worship.

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ncerning the Observation of dayes of publick Thanksgiving.

WHen any such day is to be kept, let notice be given of
it, and of the occasion thereof, some convenient ti-
before, that the people may the better prepare them-
ves thereunto.

The day being come, and the Congregation (after pri-
preparations) being assembled, the *Minister* is to
in with a word of exhortation, to stir up the People to
duty for which they are met, and with a short Prayer
Gods assistance and blessing, as at other Conventions for
blick Worship, according to the particular occasion of
meeting.

et him then make some pithy narration of the deliver-
obtained or mercy received, or of whatever hath oc-

casio-

...ned that assembling of the Congregation, that all m... better understand it, or be minded of it, and more affect... with it.

And because singing of Psalms is of all other the most pr... per Ordinance for expressing of Joy and Thanksgiving, l... some pertinent Psalm or Psalms be sung for that purpos... before or after the reading of some portion of the Word, t... table to the present business.

Then let the *Minister* who is to preach, proceed ... further Exhortation and Prayer before his Sermon, wi... special reference to the present work, after which let h... preach upon some text of Scripture pertinent to the oc... sion.

The Sermon ended, let him only pray, as at other tim... after preaching is directed, with remembrance of the n... cessities of the Church, King and State [if before the Se... mon they were omitted] but enlarge himself in due and f... larm Thanksgiving for former mercies and deliverances, b... more especially for that which at the present calls them t... gether to give thanks; with humble Petition for the con... nuance and renewing of Gods wonted mercies, as need s... be, and for sanctifying grace to make a right use there... And so having sung another Psalm suitable to the mercy, ... him dismiss the Congregation with a blessing, that they m... have some convenient time for their repast and refre...

But the Minister [before their dismission] is solemnly ... admonish them, to beware of all excess and riot tending ... gluttony or drunkenness, and much more of these f... themselves, in their eating and refreshing, and to take c... re that their mirth and rejoycing be not carnal, but spiritu... which may make Gods people to be glorious, and themse... yes humble and sober; and that both their feeding and ... joycing may render them more cheerful, and enlarged f... ther to celebrate his Praises in the midst of the Congre... tion when they return unto it, in the remaining part ... that day.

When the Congregation shall be again assembled, the ... ke course in praying, reading, preaching, singing of Psal... and offering up of more praise and Thanksgiving, that is ... fore directed for the morning, is to be renewed and co... nued so far as the time will give leave.

At one or both of the publique *Meetings* that day, ...

llection is to be made for the poor, (and in the like man-
r upon the day of publick Humiliation) that their loyns
y bleſs us, and rejoyce the more with us: And the peo-
eare to be exhorted, at the end of the latter meeting,
ſpend the reſidue of that day in holy duties, and teſtifi-
ions of Chriſtian love and charity one towards another;
d of rejoycing more and more in the Lord; as becometh
ſe who make the joy of the Lord their ſtrength.

Of ſinging of Pſalms.

It is the duty of Chriſtians to praiſe GOD, publickly by
ſinging of Pſalms together in the Congregation, and alſo
ivately in the Family.

In ſinging of Pſalms the voyce is to be tuneable and gra-
ordered: But the chief care muſt be to ſing with un-
anding, and with grace in the heart, making melody
he Lord.

That the whole Congregation may joyn herein, every o-
that can read is to have a Pſalm-book; and all others,
diſabled by age or otherwiſe, are to be exhorted to learn
ead: But for the preſent, where many in the Congre-
ion cannot read, it is convenient that the *Miniſter*,
ome other fit Perſon appointed by him and the other ru-
Officers, do read the Pſalm line by line before the
ing thereof.

An Appendix touching Dayes and Places for Publique Worſhip.

There is no day commanded in Scripture to be kept holy
under the Goſpel, but the Lords Day, which is the
ſtian Sabbath.

eſtival Dayes, vulgarly called Holy Dayes, having
warrant in the Word of God, are not to be conſti-
d.

Nevertheleſs, it is lawful and neceſſary, upon ſpecial
rgent occaſions, to ſeparate a day or dayes for publique
ing or Thankſgiving, as the ſeveral eminent and ex-

tra-

traordinary dispensations of Gods Providences shall administer cause and opportunity to his people.

As no place is capable of any holiness under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publique Worship of God; and therefore we hold it requisite that the places for publique assembling for worship among us should be continued and employed to that use.



To the Right Honorable, the

LORDS and COMMONS

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *WESTMINSTER.*

Concerning

Church-Government.

THE PREFACE.

JESUS CHRIST, upon whose shoulders the Government is, whose Name is called Wonderful, Counsellor, the *Mighty* God, the Everlasting Father, the Prince of Peace, of the encrease of whose Government and Peace there shall be no end, who sits on the Throne of *David*, and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all Power given unto him in Heaven and in Earth by the Father, who raised him from the dead, and set him on his own right Hand, far above all Principalities, and Power, and *Might*, and Dominion, and every Name that is named not only in this World, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the

Church, which is his Body, the fulneſs of him that fille all in all: He being aſcended up far above all Heaven that he might fill all things, received gifts for his Churc and gave Offices neceſſary for the Edification of his Churc and perfecting of his Saints.

Math. 28. v. 4, 18, 19. 20. Ephe. 1. 20. to 23. comp red with Eph. 4. v. 8, 11. and *Isa.* 68. v. 18.

Of the Church.

THere is one General Church viſible, held forth in t New Teſtament, 1 Cor. 22. 12. 13. 28. together w the reſt of the Chapter.

The *Miniſtry*. Oracles and Ordinances of the New T ſtament, are given by Jeſus Chriſt to the general Chu viſible, for the gathering and perfecting of it in this until his ſecond coming, 1 Cor. 12. v. 28. Eph. 4. v. 4. compared with verſ. 10, 11, 12, 13, 15, 16. of the ſa Chapter.

Particular viſible Churches, *Members* of the Gen Church, are alſo held forth in the New Teſtament, C 1. 21, 22. Revel. 1. 4. 20. and Revel. 2. 1. Partic Churches in the primitive times were made up of vi Saints, viz. of ſuch as being of age, profeſſed faith Chriſt, and obedience unto Chriſt, according to the R of faith and life taught by Chriſt and his Apoſtles, an their children, Acts 2. 38, 41. Acts 2. laſt, compared Acts 5. v. 14. 2 Cor. 1. 2. compared with 2. Cor. 9. v. Acts 2. 39. 1. Cor. 7. v. 14. Rom. 11. 16. and ſo forw *Mark.* 10. 14. compared with *Matth.* 19. v. 13, 14. & 18. v. 15, 16.

Of the Officers of the Church.

THe Officers which Chriſt hath appointed for the ed tion of his Church, and the perfecting of the Sa are:

Some extraordinary, as Apoſtles, Evangeliſts, and phets, which are ceaſed.

Others ordinary and perpetual, as Paſtors, Teach and other Church Governours and Deacons.

Paſtors.

THe Paſtor is an ordinary and perpetual Officer in the
Church, Jer. 3. v. 15, 16, 17. Prophecying of the
the times Goſpel, 1. Pet. 5. 2, 3, 4. Eph. 4. 11, 12, 13.
irſt, It belongs to his Office.
To pray for and with his Flock, as the mouth of the peo-
unto God, Acts 6. 2, 3, 4. and 20. 36. where preaching
d prayer are joyned as ſeveral parts of the ſame Office,
m. 5. v. 14, 15. The Office of the Elder, that is, the
ſtor, is to pray for the ſick, even in private, to which
leſſing is eſpecially promiſed, much more therefore
ght he to perform this in the publick execution of his
ice as a part thereof.
To read the Scripture publickly; For the proof of which
. That the Prieſt and Levites in the Jewish Church wa-
rusted with the publick reading of the Word, as is prov-
, Deut. 31. v. 9, 10, 11. Nehem. 8. 1, 2. and 13.
. That the Miniſters of the Goſpel have as ample a
rge and Commiſſion to diſpence the Word as well as o-
r Ordinances, as the Prieſts and Levites had under the
, proved Iſa. 66. v. 21. Matt. 23. v. 34. Where our
iour entituleth the Officers of the New Teſtament, whom
will ſend forth by the ſame names of the Teachers of
Old.
hich propoſitions prove, that therefore (the duty
of a moral nature) it followeth by juſt conſequence,
the publick reading of the Scriptures belongeth to the
ors office.
o feed the flock by preaching of the Word, according to
h he is to teach, convince, reprove, exhort and com-
, 1 Tim. 3. 2. 2 Tim. 3. 16, 17. Tit. 1 9.
Catechiſe, which is a plain laying down the princi-
of the Oracles of God, Hebr. 5. v. 12. or of the Do-
e of Chriſt, and is a part of preaching.
diſpenſe other divine myſteries, 1 Cor. 4. v. 1, 2.
adminiſter the Sacraments, Mat. 18. 19, 20. Mark.
6, 16. 1 Cor. 11. 23, 24, 25. compared with 1 Cor.
6.
bleſs the people from God, Numb. 6. 23, 24, 25, 26.
ed with Revel. 14. 5. (where the ſame bleſſings and

persons from whom they come are expresly mentioned) Isa. 66. 21. here under the Names of *Priests* and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to bless the people, Deut. 10. 8. 2 Cor. 13. v. 14. Ephes. 1. v. 2.

To take care of the poor, Acts 11. 30. and 4. v. 34, 35, 36, 37. and 6. 2, 3, 4 1 Cor. 16. 1, 2, 3, 4. Gal. 2. 9, 10.

And he hath also a ruling power over the Flock as a Pastor. 1 Tim. 5. 17. Acts 20. 17. and 28. 1. 1 Thess. 5. 12. Heb. 13. 7, 17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of Teacher, as well as of the Pastor, 1 Cor. 12. v. 28. Ephes. 4. 11.

Who is also a Minister of the Word as well as the Pastor and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the *Ministry* of the Word Rom. 12. 6, 7, 8. 1 Cor. 12. 1, 4, 5, 6, 7. Though these different gifts may meet in, and accordingly be exercised by one and the same *Minister*, 1 Cor. 14. 3. 2 Tim 4. Tit. 2. v. 9. yet where be several Ministers in the same Congregation, they may be designed to several employments according to the different gifts in which each of them do most excel, Rom. 12. 6, 7, 8. 1 Pet. 4. 10, 11. And he that doth more excel in exposition of Scripture, in teaching sound doctrine and in convincing gain sayers, than he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, the places alledged by the Notation of the Word doth prove the Proposition; Nevertheless, where is but one Minister in a particular Congregation, he is to perform so far as he is able the whole work of the Ministry, as appeareth in 2 Tim. 4. 2. Tit. 1. 9. before alledged, 1 Tim. 6. 2.

A Teacher or Doctor is of most excellent use, in Schools and Universities, as of old in the Schools of the Prophets and at Jerusalem, where Gamaliel and others taught as Doctors.

Other Church-Governours.

AS there were in the Jewish Church Elders of the people joyned with the Priests and Levites in the Government of the Church, [as appeareth in 2 Chron 19. v. 8, 9, 10.] so Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the *Ministers* of the Word, with gifts for Government, and with commission to execute the same when called thereunto, who are to joyn with the *Minister* in the Government of the Church, Rom. 12. v. 7, 8. 1 Cor. 12. v. 28. which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as distinct Officers in the Church, Phil. 1. v. 1. 1 Tim. 3. 8. whose office is perpetual, 1 Tim. 3. 8. to verse 15. Acts 6. 1, 2, 3, 4 so whose office it belongs not to preach the Word, or administer the Sacraments, but to take special care in distributing to the necessities of the poor, Acts 6. 1, 2, 3, 4. and the verses following.

Of Particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, 1 Cor. 14. 26. Let all things be done unto edifying; and verses 39, 40.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of *Moral* duties one to another, have the better

opportunity thereby to discharge them, which moral tye is perpetual, for Christ came not to destroy the Law, but to fulfil it.

Deut. 15. v. 7, 11. Matt. 22. v. 39. Matt. 5. v. 17.

Secondly, The Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties, without respect of persons, 1 Cor. 14, 26. Let all things be done unto edifying. Heb. 10. 24, 25. Jam. 2. 1, 2.

Thirdly, the Pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least both to labour in the Word and Doctrine, and to rule, Prov. 29, 18. 1 Tim. 5. 17. Heb. 13. 7.

It is also requisite that there should be others to join in Government, 1 Cor. 12. 28.

And likewise it is requisit that there be others to take special care for the relief of the poor, Acts 6. v. 2, 3.

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his office.

It is most expedient that in these meetings, one, whose office is to labour in the Word and Doctrine, do moderate their proceedings, 1 Tim. 5. v. 17.

Of the Ordinance of a Particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, 1 Tim. 2. 1 Cor. 14. v. 15, 16. The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechising, the Sacraments administred, Collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the ſeveral ſorts of Aſſemblies for the ſame.

CHriſt hath inſtituted a Government, and Governors Eccleſiaſtical in the Church, to that purpoſe the Apoſtles did immediatly receive the keys from the hand of Jeſus Chriſt, and did uſe and exerciſe them in all the Churches of the World upon all occaſions.

And Chriſt hath ſince continually furniſhed ſome in his Church with gifts of Government, and with commiſſion to execute the ſame when called thereunto

It is lawful and agreable to the Word of God, that the Church be governed by ſeveral ſorts of Aſſemblies, which are Congregational, Claſſical and Synodical.

Of the Power in common of all theſe Aſſemblies.

IT is lawful and agreeable to the Word of God, that the ſeveral Aſſemblies before mentioned have power to convent and call before them any perſon within their ſeveral bounds, whom the Eccleſiaſtical buſineſs which is before them doth concern, proved by Matt. 18. 15. to 21.

They have power to hear and determine ſuch cauſes and differences, as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the ſaid Aſſemblies have ſome power to diſpence Church-cenſures.

Of Congregational Aſſemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THe Ruling Officers of a particular Congregation have power authoritatively to call before them any member of the Congregation, as they ſhall ſee juſt occaſion.

To enquire into the knowledge and ſpiritual eſtate of the ſeveral members of the Congregation. To admoniſh & rebuke.

Which three branches are proved by Heb. 13. 17. 1 Theſſ. 5. 12, 13. Ezek. 34. 4.

Authoritative suspension from the Lords Table of a person not yet cast out of the Church, is agreeable to the Scriptures.

First, because the Ordinance it self must not be prophaned.

Secondly, because we are charged to withdraw from those that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, and also to the whole Church. Matth. 7. 6. 2 Thess. 3. 6, 14, 15. 1 Cor. 11. 27. to the end of the chapt. compared with Jude v. 23. 1 Tim. 5. 22. And there was power and authority under the Old Testament, to keep unclean persons from holy things, Lev. 13. 5. Numb. 9. 7. 2 Chro. 23. 19.

The like power and authority by way of Analogy continues under the New Testament.

The ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church.

First, Because those who have authority to judge of and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical business of ordinary practise belonging to that Congregation.

When Congregations are divided and fixed, they need a mutual help one from another, both in regard of their intrinsical weaknesses; and mutual dependance; as also in regard of enemies from without.

Of Classical Assemblies.

THe Scripture doth hold out a Presbytery in a Church both in the first Epistle to Tim., chap. 4. v. 14. and in Acts 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publique Officers as are agreeable to, and warranted by the Word of God, to be Church-Governours, joyn with the Ministers in the Government of the Church as appeareth, Rom. 12. 7, 8. 1 Cor. 12. 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

The

This Propoſition is proved by inſtances.

1. Firſt: Of the Church of *Jeruſalem* which conſiſted of more Congregations than one, and all theſe Congregations were under one Presbyterial Government.

This appeareth thus.

1. Firſt, The Church of *Jeruſalem* conſiſted of more Congregations than one, as is manifeſt.

Firſt, by the multitude of believers, before the diſperſion of § Believers there by means of the perſecution, mentioned in the Acts of the Apoſtles, Chap. 1. in the beginning thereof, witneſs Chap. 1. v. 11. and Chap. 1 v. 41, 46, 47. and Chap. 4. v. 4. and Chap. 5. v. 14. and Chap. 6. of the ſame Book of the Acts v. 17.

And alſo after the diſperſion, Acts 9. v. 32. and Chap. 11. v. 24. and Chap. 21. v. 20. of the ſame Book.

Secondly, By the many Apoſtles and other Preachers in the Church of *Jeruſalem*; and if there were but one Congregation there, then each Apoſtle preached but ſeldom; which will not conſiſt with Chap. 6. v. 2. of the ſame Book of the Acts of the Apoſtles.

Thirdly, The diverſity of Languages amongſt the Believers, mentioned both in the ſecond and ſixth Chapters of the Acts, doth argue more Congregations than one in that Church.

Secondly, All thoſe Congregations were under one Presbyterial Government; Becauſe,

Firſt, they were one Church, Acts 8. 1. and 2. v. 47. compared with Chap. 5, 11. and 12. 5. and 15. v. 4. of the ſame Book.

Secondly, The Elders of the Church are mentioned Acts 11. 30. and 15. 4, 6, 22. and 21. 17, 18. of the ſame Book.

Thirdly, The Apoſtles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the diſperſion, *Acts* 6.

Fourthly, The ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government, *Acts* 11. 30. and 15. 4, 6, 22. and 21. v. 17, 18. and ſo forward, which proves that thoſe ſeveral Congregations were under one Presbyterial Government.

An

And whether these Congregations were fixed or not fixed in regard of Officers or Members, it is all one as to the truth of the proposition.

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth that many Congregations may be under one Presbyterial Government.

II. Secondly. By the instance of the Church of *Ephesus*: For,

1. That there were more Congregations than one in the Church of *Ephesus*, appear by *Acts* 20. 31. where is mention of *Pauls* continuance at *Ephesus*, in preaching for the space of three years, and *Acts* 21. 18, 19, 20. where the special effect of the Lord is mentioned, and v. 10. and 17. of the same Chap., where is a distinction of Jews & Greeks: and 1 Cor. 16. v. 8, 9. where is a reason of *Pauls* stay at *Ephesus* until *Pentecost*, and v. 12. where is mention of a particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appears *Acts* 18, 19, 24, 26. All which laid together doth prove, that the multitudes of Believers did make more Congregations than one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock, appeareth *Acts* 20. 17, 25, 28, 30. 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth *Rev.* 2. the first six verses: joyned with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THe Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classical and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers, and other Church-Governours, (and also other fit persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Syn-

Synodical Aſſemblies may lawfully be of ſeveral ſorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God, that there be a ſubordination of Congregational, Claſſical, Provincial, and National Aſſemblies for the Government of the Church.

Of Ordination of Miniſters.

UNder the Head of Ordination of Miniſters is to be conſidered either the Doctrine of Ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Miniſter of the Word without a lawful calling, John 3. v. 27. Rom. 10. 14, 15. Jer. 14. 14. Heb 5. 4.

Ordination is alwayes to be continued in the Church, Tit. 1. 5. 1 Tim. 5. 21, 22.

Ordination is the ſolemn ſetting apart of a perſon to ſome publique Church-office, Numb. 8. 10, 11, 14, 19, 22. Acts 6. 3, 5, 6.

Every Miniſter of the Word is to be ordained by impoſition of hands, and prayer with Faſting, by thoſe preaching Presbyters to whom it doth belong, 1 Tim. 5. 22. Acts 14. 23. and 13. 3.

It is agreeable to the Word of God, and very expedient, that ſuch as are to be ordained miniſters, be deſigned to ſome particular Church or other miniſterial charge, *Acts* 14. 23. Tit. 1. 5. *Acts* 20. 17. and 28.

He that is to be ordained *Miniſter*, muſt be duly qualified both for life and miniſterial abilities, according to the rules of the Apoſtle, 1 *Tim.* 3. 2, to 6. *Tit.* 1. 6, 7, 8, 9.

He is to be examined and approved by thoſe by whom he is to be ordained, 1 *Tim.* 3. 7, 10. and 5. v. 22.

No man is to be ordained a miniſter for a particular Congregation, if they of that Congregation can ſhew juſt cauſe of exception againſt him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

Ten-

Touching the Power of Ordination.

ORdination is the act of a Presbytery, 1 *Tim.* 4. *v.* 14.

The power of ordering the whole work of Ordinatio is in the whole Presbytery, which when it is over mo Congregations than one, whether those Congregations fixed or not fixed, in regard of Officers or members, it indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

It is very requisite, that no single Congregation that c conveniently associate, do assume to it self all and sole p wer in Ordination.

1. Because there is no example in Scripture, that a single Congregation, which might conveniently associa did assume to it self all and sole power in Ordination, n ther is there any Rule which may warrant such a practice.

2. Because there is in Scripture example of an Ordi tion in a presbytery over divers Congregations, as in Church of *Jerusalem*, where were many Congregatio these many Congregations were under one presbytery, this presbytery did ordain.

The preaching presbyters orderly associated either in ties or neighbouring Villages, are those to whom the position of Hands doth appertain for those Congregati within their bounds respectively.

Some other particulars concerning Church-Government do yet remain unfinished, which shall be, with all convenient ſpeed, prepared and preſented to this Honorable Houſe.

To the Right Honorable, The

LORDS and COMMONS

Aſſembled in Parliament;

The humble Advice of the Aſſembly of Divines, now ſitting at *WESTMINSTER.*

Concerning

The Doctrinal Part of Ordination of

MINISTERS.

1. NO man ought to take upon him the Office of a Miniſter of the Word without a lawful calling, John. 3. 17. Rom. 10. 14, 15. Jer. 14. v 14. Heb. 5. 4.

2 Ordination is always to be continued in the church Tit. 5. 1 Tim. 5. 21, 22.

3. Ordination is the ſolemn ſetting apart of a perſon to me publick Church Office, Numb. 8. v. 10. to 22 Acts 6. 3 6.

4. Every Miniſter of the Word is to be ordained by impoſi-

tion of Hands, and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong, 1 Tim. 5. vers 22. Acts 14. 23. & 13. vers 5.

5 The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether these Congregations be fixed or not fixed in regard of Officiers or Members, it is indifferent as to the point of Ordination, 1 Tim. 4. v. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular Church or other ministerial charge, Acts 14. 23. Tit. 1. 5. Acts 20. 17. and 28.

7. He that is to be ordained minister, must be duly qualified both for life and ministerial abilities, according to the Rules of the Apostle, 1 Tim. 3. 2, 3, 4, 5, 6. Tit. 1. 5 to 9.

8. He is to be examined and approved by those by whom he is to be ordained, 1 Tim. 3. v. 7. 10. and 5, 22.

9. No man is to be ordained a minister for a particular Congregation if they of that Congregation can shew just cause of exception against him, 1 Tim. 3. 2. Tit. 1. 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for those Congregations within their bounds respectively, 1 Tim. 4. 17.

11. In extraordinary cases, something extraordinary may be done, until a setled order may be had; yet keeping as near as possibly may be to the rule, 2 Chron. 19. vers 34, 35, 36. and 30. vers 2, 3, 4, 5.

12. There is at this time [as we humbly conceive] an extraordinary occasion for a way of Ordination for the present supply of ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the office of a minister of the Gospel until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due wisdom, gravity & solemnity; we humbly tender these Directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place; must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the Vniversity; and what hath been the time of his abode there; and withal, of his age, which is to be twenty four years, but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a minister of the Gospel, and to examin him touching his learning and sufficiency, and touching the evidences of his calling to the holy ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. That the party examined be dealt withal in a brotherly way, with mildness of Spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shall be examined touching his skill in the original Tongues, and his tryal to be made by reading the *Hebrew* and *Greek* Testaments, and rendering some portion of some into *Latin*: and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in *Logick* and *Philosophy*.

3. What Authors in *Divinity* he hath read, and is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publique with

„ approbation of such as are able to judge, he shall, at a „ competent time assigned him, expound before the pres- „ bytery such a place of Scripture as shall be given him.

„ 5. He shall also, within a competent time, frame a di- „ scourse in *Latine* upon such a common place or Contro- „ versie in Divinity as shall be assigned him, and exhibit „ to the Presbytery such Theses as express the sum thereof „ and maintain a Dispute upon them.

„ 6. He shall preach before the people, the Presbytery „ or some of the ministers of the Word appointed by them „ being present.

„ 7. The proportion of his gifts in relation to the place „ unto which he is called, shall be considered.

„ 8. Beside the tryal of his gifts in preaching, he shall „ undergo an examination in the premises two several days „ and more, if the presbytery shall judge it necessary.

„ 9. And as for him that hath been formerly ordained a „ minister, and is to be removed to another Charge, he „ shall bring a Testimonial of his Ordination, and of his „ Abilities and Conversation, whereupon his fitness for „ that place shall be tryed by his preaching there [if it „ shall be judged necessary] by a further examination of „ him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several dayes, and to converse with the people, that they may have tryal of his gifts for their edification and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three days, appointed for the tryal of his gifts in preaching, there shall be sent from the presbytery to the Congregation, a publique intimation in writing, which shall be publickly read before the people, and after affixed to the Church door, to signifie, that such a day a competent number of the members of that Congregation, nominated by themselves, shall appear before the presbytery, to give their consent and approbation to such a man to be their minister, or otherwise to put in with all Christian discretion and meekness, what exceptions they have against him. and if upon the day appointed there be no just exception against him, but the people give their consent, then the presbytery shall proceed to Ordination.

5. The

5. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in prayer for a blessing upon the Ordinance, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the presbytery shall preach to the people, concerning the office and duty of Ministers of Christ, and how the people ought to receive them for their work sake.

6. After the Sermon, the minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion, according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in praying, Reading, meditation, preaching, ministring the Sacraments, Discipline, and doing all ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Vnity of the Church against Error and Schism; His care that himself and his Family may be unblameable and examples to the Flock; His willingness and humility in meekness of spirit to submit unto the admonitions of his Brethren, and discipline of the Church; And his Resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God; The minister likewise shall demand of the people, concerning their willingness to receive & acknowledge him the minister of Christ, and to obey and submit unto him, having rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his Office.

Which, being mutually promised by the people, the Presbytery, or the ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the ministry, by laying their hands on him, which is to be accompanyed with a short prayer or Blessing, to this effect.

8. Thankfully acknowledging the great mercy of GOD in sending *Jesus Christ* for the Redemption of his people,

„ and for his aſcenſion to the Right Hand of God the Fa-
„ ther, and thence pouring out his Spirit, & giving gifts
„ to Men, Apoſtles, Evangeliſts, Prophets, Paſtors and
„ Teachers, for the gathering & building up of his Church
„ and for fitting and inclining this man to this great work;
„ To entreat him to fit him with his holy Spirit, to give
„ him (who in his Name we thus ſet apart to his holy ſer-
„ vice) to fulfil the work of his Miniſtry in all things; th
„ he may both ſave himſelf, and his people committed to
„ his charge.

9. This or the like form of Prayer & bleſſing being ended, let the Miniſter who preached briefly exhort him to conſider of the greatneſs of his Office and work, the danger of negligence both to himſelf & his people, the bleſſing which will accompany his faithfulneſs in this life, and that to come; and withal, exhort the people to carry themſelves to him as to their Miniſter in the Lord, according to their ſolemn promiſe made before; & ſo by Prayer commending both him and his Flock to the Grace of God, after ſinging of a Pſalm, let the Aſſembly be diſmiſſed with a Bleſſing.

10. If a Miniſter be deſigned to a Congregation who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for ſubſtance to be valid, and not to be diſclaimed by any who have received it, then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in caſe any perſon already ordained Miniſter in *Scotland*, or in any other reformed Church, be deſigned to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a ſufficient Teſtimonial of his Ordination, of his life and converſation while he lived with them, and of the cauſes of his removal; and to undergo ſuch a trial of his knowneſs and ſufficiency, and to have the ſame courſe held with him in other particulars, as is ſet down in the Rule immediately going before touching Examination ad Admiſſion.

12. That Records be carefully kept in the ſeveral Presbyteries, of the names of the perſons ordained, with their Teſtimonials, the time and place of their Ordination, the Presbyters who did impoſe hands upon them, and of the charge to which they are appointed.

13. T

13. That no money or gift, of what kind soever, shall be received from the person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. IN these present exigencies, while we cannot have any Presbyteries formed up to their whole power & work and that many Ministers are to be ordained for the service of the Armies and Navy, and to many Congregations where there is no Minister at all, and where (by reason of the publick troubles) the people cannot either themselves enquire out and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; and yet notwithstanding it is requisite that Ministers be ordained for them, by some, who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart of others, who are found fit and worthy. In those cases, until by Gods blessing the aforesaid difficulties may be in some good measure removed; let some godly Ministers, in or about the City of *London*, be designed by publique authority, who being associated, may ordain Ministers for the City, and Vicinity, keeping as near to the ordinary Rules forementioned, as possibly they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let ỹ like association be made by the same authority in great Towns, and the neighbouring parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of

the Armies or Navy be ordained, as a foresaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a portion, as by them shall be judged fit for the service of that Church and People.



DIRE-

DIRECTIONS
OF THE
GENERAL ASSEMBLY,
Concerning Secret and Private
WORSHIP;
And Mutual
EDIFICATION;
For *cherishing Piety*, for maintaining *Unity*, and avoiding *Schism* and *Division*.

BEsides the publick Worship in Congregations, mercifully established in this Land in great purity; it is expedient and necessary, that Secret Worship of each person alone, and Private Worship of Families, pressed and set up; that with National Reformation the profession and power of godliness both personal and domestick be advanced.

I

And first for secret Worship: It is most necessary, that day one apart and by themselves be given to Prayer and meditation, the unspeakeable benefit whereof is best known

to

to them who are most exercised therein, this being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges, to press persons of all sorts to perform this duty morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be dayly diligent herein.

II.

The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, Prayer and Praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read, together with godly conferences, tending to the edification of all the members in the most holy Faith; as also admonition and rebuke upon just reasons from those who have authority in the Family.

III.

As the Charge and Office of interpreting the holy Scriptures is a part of the Ministerial Calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk; So in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the Family: and it is commendable that thereafter they confer and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the Word read, use may be made thereof, to make all the family circumspect and watchful against the same; or, if any judgment be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same

or a worse judgment befal them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to implore Christ for strength to enable them for doing commanded duty, and to apply the offered comfort: In all which the Master of the Family is to have the chief hand; and any member of the family may propound a question or doubt for resolution.

IV.

The head of the family is to take care that none of the family withdraw himself from any part of family Worship. And seeing the ordinary performance of all the parts of family Worship belongeth properly to the head of the family, the *Minister* is to stir up such as are lazy, and train up such as are weak to a fitness for these exercises; It being alwayes free to persons of quality to entertain one approved by the Presbytery for performing Family Exercise: And in other Families, where the Head of the Family is unfit, that another constantly residing in the family, approved by the Minister and Session, may be imployed in that Service; Wherein the *Minister* and Session are to be countable to the Presbytery. And if a Minister by divine Providence be brought to any family, it is requisite that at no time he convenes a part of the family for Worship, secluding the rest; except in singular cases specially, concerning these parties, which [in Christian prudence] need not, or ought not to be imparted to others.

V.

Let no Idler, who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in Families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready [after that manner] to creep into houses, and lead captive silly and unstable Souls.

VI.

At Family Worship a special care is to be had, that children family keep by themselves, neither requiring, inviting, nor

nor admitting persons from divers families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII.

Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble [in which cases many things are commandable, which otherwise are not tolerable,] yet when God hath blessed us with the Peace and Purity of the Gospel, such meetings of persons of divers families [except in the cases mentioned in these directions] are to be disapproved; as tending to the hindrance of the religious exercise of each family by itself, to the prejudice of the publick Ministry, to the rending of the families of particular Congregations, and [in progress of time] of the whole Kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men, and grief of the godly.

VIII.

On the Lords day, after every one of the family apart and the whole family together, have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the Publick Worship, and to bless to them the publick Ordinances; the master of the family ought to take care that all within his charge repair to the publick Worship, that he and they may join with the rest of the Congregation; And, the publick Worship being finished, after Prayer, he should take an account what they have heard. And thereafter to spend the rest of the time which they may spare in Catechizing, and in spiritual conferences upon the Word of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret Prayer, that they may confirm and increase their communion with God, that so the profit which they found in the publick Ordinances may be cherished and promoved, and they more edified unto eternal life.

IX.

So many as can conceive Prayer, ought to make use of that gift of God: albeit those who are rude and weak

may begin at a ſet form of Prayer; but ſo, as they be not ſluggiſh in ſtirring up in themſelves (according to their daily neceſſities) the Spirit of Prayer, which is given to all the children of God in ſome meaſure: To which effect they ought to be the more fervent and frequent in ſecret Prayer to God, for enabling of their hearts to conceive, and their tongues to expreſs convenient deſires to God for their family. And in the mean time, for their greater encouragement, let theſe materials of Prayer be meditated upon, and made uſe of, as followeth:

Let them confeſs to God how unworthy they are to come in his preſence, and how unfit to worſhip his Majeſty; and therefore earneſtly ask of God the Spirit of Prayer.

They are to confeſs their ſins, and the ſins of the family, accuſing, judging, and condemning themſelves for them, till they bring their Souls to ſome meaſure of true humiliation.

They are to pour out their Souls to God, in the Name of Chriſt, by the Spirit, for forgiveneſs of ſins, for grace to repent, to believe and to live ſoberly, righteouſly, and godly, and that they may ſerve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themſelves; and eſpecially for his love in Chriſt, and for the light of the Goſpel.

They are to pray for ſuch particular benefits, Spiritual and Temporal, as they ſtand in need of for the time [whether it be morning or evening] as health or ſickneſs, proſperity or adverſity.

They ought to pray for the Kirk of Chriſt in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that ſuffer for the Name of Chriſt, for all our Superiors, the Kings majeſty, the Queen and their Children, for the magiſtrates, miniſters and whole body of the Congregation, whereof they are members, as well for their neighbours abſent in their lawful affairs, as for thoſe that are at home.

The prayer may be cloſed with an earneſt deſire, that God

may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with assurance that themselves are accepted, and what they have asked according to his will shall be done.

X.

These Exercises ought to be performed in great sincerity without delay, laying aside all exercises of wordly busines or hinderances, notwithstanding the mockings of Atheists and profane men, in respect of the great mercies of God to this Land and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency [and all Elders of the Kirk] not only ought to stir up themselves and their families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said Exercises be conscionably performed.

XI.

Besides the ordinary duties in families, which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions [private or publique] calleth for them.

XII.

Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore, at all times, and especially in this time, wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot, Every member of this Kirk ought to stir up themselves and one another to the duties of mutual Edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and wordly lusts, and in living soberly, soberly, and righteously in this present world, comforting the feeble-minded, and praying with or for one another; Which duties respectively are to be performed upon special occasions offered by divine provi-

; As namely, when under any calamity, groſs or great difficulty, counſel or comfort is ſought, or when an offend. it is to be reclaimed by private admonition; and if that be not effectual, by joyning one or two more in the admonition, according to the rule of Chriſt, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

XIII.

And becauſe it is not given to every one to ſpeak a word in ſeaſon to a wearied or diſtreſſed Conſcience, it is expedient, that a perſon [in that caſe] finding no eaſe after the uſe of ordinary means private and publick, have their addreſs to their own Paſtor, or ſome experienced Chriſtian: but if the perſon troubled in Conſcience be of that condition or of that Sex, that diſcretion, modeſty or fear of ſcandal, requireth a godly, grave and ſecret friend to be preſent with them in their ſaid addreſs, it is expedient that ſuch a friend be preſent.

XIV.

When perſons of divers families are brought together by divine Providence, being abroad upon their particular Vocations, or any neceſſary occaſions, as they would have the Lord their God with them whitherſoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thankſgiving, but take care that the ſame be performed by ſuch as the company ſhall judge fitteſt; and that they likewiſe take heed that no corrupt communication proceed out of their mouth, but that which is good, to the uſe of edifying, that it may miniſter grace to the Hearers.

The drift and ſcope of all theſe Directions is no other, but that upon the one part the power and practice of godlineſs among all the *Miniſters* and members of this Kirk, according to their ſeveral places and Vocations, may be cheriſhed and advanced, and all Impiety and mocking of Religious Exerciſes ſuppreſſed; And upon the other part, that under the name and pretext of Religious Exerciſes, no ſuch *Meetings* or Practices

be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the publique Ordinances and ministers, or neglect of the duties of particular Callings, or such other evils as are the works not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

A. KER.

FINIS.



Post

POSTSCRIPT.

A Very learned & godly Divine having bewailed the great distractions, corruptions, *and* divisions *that are in the Church, he thus represents the* Cause *and* Cure. Among others, a principal cause of these mischiefs, is the great and common neglect of the Governours of Families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the Doctrine of Christianity. 'Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truly a charge of the souls that are therein as Pastors have of the Churches. But alas! how little is it considered or regarded, But while negligent Ministers are [deservedly] cast out of their places, the negligent Masters of Families take themselves to be almost blameless.' They offer their Children to God in Baptism, and there they promise to teach them the Doctrine of the Gospel, and bring them up in the nurture of the Lord: but they easily promise, and easily break it; and educate their Children for the World and the Flesh, and they have renounced these, and dedicated them to God. This Covenant breaking with God, and betraying the Souls of their Children to the Devil, must lie heavy on them here or hereafter. They get Children, and keep Families, meerly for the World and the Flesh; but little consider what a charge is committed to them, & what it is to bring up a Child

for God; and govern a Family as a ſanctified Society? O how ſweetly and ſucceſſively would the work of God go on, if we would but all joyn together in our ſeveral places to promote it. Men need not then run without ſending to be Preachers. But they might find that part of the work that belongeth to them to be enough for them, & to be the beſt that they can be imployed in. Eſpecially Women should be careful of this duty, becauſe as they are moſt about their Children, and have early and frequent opportunities to inſtruct them, ſo is this the principal ſervice they can do to God in this World, being reſtrained from more publick work. And doubtleſs many an excellent *Magiſtrate* hath been ſent into the Common-wealth, and many an excellent Paſtor into the Church, and many a precious Saint to Heaven, through the happy preparations of a holy Education, perhaps by a Woman, that thought her ſelf uſeleſs & unſerviceable to the Church. Would Parents but begin betimes, & labour to affect the hearts of their Children with the great matters of everlaſting life, and to acquaint them with the ſubſtance of the Doctrine of Chriſt, & when they find in them the knowledge and love of Chriſt, would bring them then to the Paſtors of the Church to be tried, confirmed & admitted to the further Priviledges of the Church, what happy well ordered Churches might we have? Then one Paſtor need not be put to do the work of two or three hundred or thouſand Governors of Families, even to teach their Children thoſe Principles which they should have taught them long before: Nor should we be put to preach to ſo many miſerable ignorant Souls, that be not prepared by education to underſtand us: Nor should we have need to shut out ſo many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it, and lament it; nor the wit and patience to wait in a learning ſtate, till they are ready to be fellow-Citizens with the Saints, and of the Houſhold of God. But now they come to us with aged ſelf-conceitedneſs, being paſt Children, and yet worſe than Children, ſtill having the ignorance of Children, but being over-grown the teachableneſs of Children; and think themſelves wiſe, yea wiſe enough to quarrel with

wiſeſt of their Teachers, becauſe they have lived long enough to have been wiſe; and the evidence of their knowledge is their aged ignorance. And they are readier to run in our faces for Church-Priviledges, than to learn of us, and obey our Inſtructions till they are prepared for [illegible] that they may do them good; like ſnappiſh Currs, [illegible] ſnatch us by the fingers for their meat, and [illegible] out of our hands; and not like Children, that ſtay till we give it them. Parents have ſo uſed them to be *unruly*, that *Miniſters* have to deal but with too few but the *unruly*. And it is for want of this laying the foundation well at firſt, that Profeſſors themſelves are ſo ignorant as moſt are, and that ſo many, eſpecially of the younger ſort, do ſwallow down almoſt any error that is offered them, and follow any Sect of Dividers that will entice them, ſo it be but done with earneſtneſs and plauſibility. For alace! though by the grace of God, their hearts may be changed in an hour, [when-ever they underſtand but the eſſentials of the Faith,] yet their underſtandings muſt have time and diligence to furniſh them with ſuch knowledge, as muſt eſtabliſh them, and fortifie them againſt deceits. Upon theſe and many the like conſiderations, we ſhould entreat all Chriſtian Families, to take more pains in this neceſſary work; and to get better acquainted with the ſubſtance of Chriſtianity, and to that end [taking along ſome moving Treatiſes to awake the heart,] I know not what work ſhould be better for their uſe, than that compiled by the Aſſembly at *Weſtminſter*. A Synod of as Godly, judicious Divines [notwithſtanding all the bitter words, which they have received from diſcontented and ſelf-conceited men,] I verily think, as ever *England* ſaw. Though they had the unhappineſs to be employed in calamitous times, when the *noiſe* of wars did ſtop mens ears, and the *licentiouſneſs* of wars [illegible] at every wanton tongue and pen at liberty to [illegible] them; and the *profeſſion* and *event* of thoſe wars did exaſperate partial [illegible]tented men, to diſhonour themſelves by ſeeking to diſhonour them: I dare ſay, if in the dayes of old, when Councils were in power and account, they had but ſuch a Council of Biſhops, as this of *Presbyters* was, the fame of it for learning and holi-

neſs, & all Miniſterial abilities, would with very great honour have been tranſmitted to poſterity.

I do therefore deſire that all Maſters of Families would firſt ſtudy well this work themſelves; and then teach it their Children and ſervants, according to their ſeveral capacities. And if they once underſtand theſe grounds of Religion, they will be able to read other books understandingly, and hear Sermons more profitably, and confer more judiciouſly, and hold faſt the Doctrine of Chriſt more firmly, than ever you are like to do by any other courſe. Firſt, let them read and learn the Shorter *Catechiſm*, and next the Larger, and laſtly, read the Confeſſion of Faith.

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